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BY

MR. WILLIAM J. HOWARD

IN MEMORY OF HIS LATE WIFE, MRS. ANNIE
HALLECK KELSEY HOWARD, A GRADUATE
OF THE LAW DEPARTMENT,
CLASS OF 1880.

APRIL 8, 1902.

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William J. Howard

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BOOK
OF
CHRISTIAN DISCIPLINE
OF THE
SOCIETY OF FRIENDS.

Friends, Society of. London yearly meeting

BOOK
OF
CHRISTIAN DISCIPLINE
OF THE
RELIGIOUS SOCIETY OF FRIENDS
IN
GREAT BRITAIN;

111879

CONSISTING OF EXTRACTS ON
DOCTRINE, PRACTICE AND CHURCH GOVERNMENT
FROM THE
EPISTLES AND OTHER DOCUMENTS ISSUED UNDER THE SANCTION OF
THE YEARLY MEETING HELD IN LONDON FROM ITS FIRST
INSTITUTION IN 1672 TO THE YEAR 1883.



LONDON:
SAMUEL HARRIS & CO., 5, BISHOPSGATE WITHOUT.
—
1883.

West, Newman and Co., Printers, 54, Hatton Garden, London.

FROM THE

YEARLY MEETING'S EPISTLE, 1883.

The revision of our Book of Discipline, which embodies declarations and regulations issued under the sanction of this Meeting at various times during a period of upwards of two centuries, as regards the Doctrine, Practice, and Church Government of our religious Society, has claimed our close attention. We have with gratitude to acknowledge the help mercifully afforded throughout these deliberations, which have tended yet more closely to unite us in the precious bond of the Saviour's love and peace. We have been afresh impressed with the value and importance of our Christian profession, and of our general system of Church Government under the Headship of Christ, and we take this opportunity of commending them to the loyal attachment of our various members.



PREFACE.

To bear witness by practice, as well as by profession, to righteousness and true holiness, as necessary fruits of faith in our Lord and Saviour, is one of the great duties of the Christian Church. This important truth, our religious Society has, from an early period of its history, earnestly endeavoured to uphold; evidence of which will be found in the ensuing pages, consisting of statements of Christian doctrine and counsel, as well as of regulations for the maintenance of good order, adopted from time to time by the Yearly Meeting, as the representative body of the Society.

From the year 1672, down to 1781, the Minutes of the Yearly Meeting, in relation to these subjects, were preserved and circulated in manuscript—each Monthly or Quarterly Meeting being expected to make provision for the supply of copies for the use of its own members. In the year 1781, the Meeting for Sufferings, by direction of the Yearly Meeting, prepared a digest of the regulations and advices issued up to that period. This was afterwards carefully revised, and “compared with the original records,” by a large committee appointed by the Yearly Meeting to unite with the Meeting for Sufferings in the service; and, having been submitted to the Yearly Meeting of 1782, was soon afterwards published, as approved by that Meeting, under the title of “Extracts

from the Minutes and Advices of the Yearly Meeting of Friends held in London from its first institution."

This volume had been in circulation about eighteen years, when the Yearly Meeting recommended the Quarterly Meetings to send representatives to London to join the Meeting for Sufferings in revising the whole, and preparing a new Edition. In proceeding with this work, "it was found expedient to omit several advices which stood in the First Edition; chiefly because there were others under the same head of equal or superior pertinency; or because, in a few instances, it seemed eligible to exchange them for others issued since the printing of the Book of Extracts; and there was a considerable abridgment of some of those which remained. Some change was also made in the general arrangement of the contents. The volume, thus revised, was adopted by the Yearly Meeting of 1801, and published in 1802.

A Third and enlarged Edition, after undergoing a similar course of revision, was issued by direction of the Yearly Meeting in the year 1834, under the title of "Rules of Discipline of the Religious Society of Friends, with Advices, being Extracts from the Minutes and Epistles of their Yearly Meeting held in London, from its first institution." A Supplement to this volume appeared in 1849.

In 1860 another Edition appeared necessary, the preparation of which was, as on previous occasions, referred by the Yearly Meeting of that year to the Meeting for Sufferings, in conjunction with representatives from the several Quarterly or General Meetings. The results of the care and patient

attention bestowed upon this important service were presented to the Yearly Meeting of 1862, and, with a few alterations, were agreed to, and formed the Fourth Edition.

Twenty-two years having elapsed since the Fourth Edition of this work was issued, during which changes had been made in some of our disciplinary arrangements, and various advices had been issued from time to time by the Yearly Meeting on important subjects, it was concluded in 1882 to issue a new Edition. The care of preparing this was entrusted to a Conference consisting of a certain number of Friends, some appointed by the Meeting for Sufferings, and others by the several Quarterly Meetings throughout the Yearly Meeting.

The result of their deliberations having been submitted to the Yearly Meeting, the whole, with such modifications as have been thought advisable, is now presented, as embodying the Christian Doctrine, Practice and arrangements as to Church Government of our Religious Society.

As on each of the former occasions, omissions have been made, and new matter has been added. The threefold division of the Book adopted in the last Edition has been adhered to; but some modifications, for the sake of greater clearness, have been made in the division and arrangement of the chapters and subordinate headings.

The variety and excellence of the matter thus offered to the reader invite an attentive and serious perusal. There will be found instruction for the inexperienced, as well as that which may confirm the faith of the more advanced Christian.

The inquirer after truth may here see that the maintenance of Christian discipline is altogether compatible with the just claims of Christian liberty ; and that, without the intervention of a human priesthood, and without any provision either for the appointment or for the payment of a stated ministry, the regular performance of public worship, and the free exercise of spiritual gifts, may be secured in a manner which long experience has proved to be in harmony with the apostolic injunction, "Let all things be done decently and in order."

To the members of our own Society we commend the ensuing pages, in the earnest desire that the blessing of the Lord may rest upon their publication. May it ever be borne in mind that rules, however wisely devised or carefully digested, if acted on with a mere rigid adherence to the letter, will tend only to formalism. It is a marked feature of this volume, that, whilst exhibiting the *form* of our discipline, it bears abundant testimony to the *spirit* in which it should be conducted—to that wisdom, patience, forbearance and love, which ought ever to prevail in the hearts of those engaged in its administration.

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NOTICE TO THE READER.

In this compilation are included documents of various dates. The figures appended to the extracts indicate the respective years in which they were issued. Where two or more dates are appended to one paragraph, it is intended to show either that some change has been made in the original at the time of the second or other later date, or that two or more paragraphs, issued at different times, have been combined. The letters P. E. added to the date denote that the paragraph was taken from a printed epistle of the Yearly Meeting; whilst all paragraphs to which these letters are not affixed were taken either from special addresses, or from minutes issued by that Meeting.

2

PART I.

CHRISTIAN DOCTRINE.

Two centuries have passed away since this Yearly Meeting first assembled in London as a representative meeting of our religious Society. Year by year, in the goodness of our Heavenly Father, it has been held from that period in unbroken succession. The names of Fox, Penn, Barclay, Dewsbury, and Whitehead, of Thomas Story, the Fothergills, and Woolman—to mention no others—appear in its proceedings; besides those of many, beloved and honoured, at a later day, with whom it has been our privilege to worship and to labour. “The memory of the just is blessed,” but their most precious memorial is their united testimony to Jesus. He is, from age to age, the rest and the sanctuary of the people of God. Beloved Friends, the Christian’s is a high and heavenly calling, and great are his responsibilities. The Gospel, with its hallowed restraints, privileges and consolations, is applicable alike to every class and position. May all “watch unto prayer,” and seek with holy consistency, in their varied duties and circumstances, to walk worthy of such a vocation. Let it be our joy to know our interest and our abiding to be in Christ. 1879. P. E.

“All of you” (in the words of George Fox’s last epistle, written three days before his death) “live and walk in Christ Jesus; so that nothing may be between you and God but Christ, in whom ye have salvation, life, rest and peace with God.”

PART I.

CHRISTIAN DOCTRINE

FROM AN EPISTLE ADDRESSED BY GEORGE FOX AND OTHERS
TO THE GOVERNOR OF BARBADOES, 1671.

(From the First Edition of George Fox's Journal, published in 1694,
pp. 358-60.)

WE do own and believe in God, the only wise, omnipotent, and everlasting God, who is the Creator of all things both in heaven and in the earth, and the Preserver of all that He hath made; who is God over all, blessed for ever; to whom be all honour and glory, dominion, praise and thanksgiving, both now and for evermore! And we do own and believe in Jesus Christ his beloved and only begotten Son, in whom He is well pleased; who was conceived by the Holy Ghost and born of the Virgin Mary; in whom we have redemption through his blood, even the forgiveness of sins; who is the express image of the invisible God, the first-born of every creature, by whom were all things created that are in heaven and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by Him. And we do own and believe that He was made a sacrifice for sin, who knew no sin, neither was guile found in his mouth; and that He was crucified for us in the flesh, without the gates of

Jerusalem; and that He was buried, and rose again the third day by the power of his Father, for our justification; and we do believe that He ascended up into heaven, and now sitteth at the right hand of God. This Jesus, who was the foundation of the holy prophets and apostles, is our foundation; and we do believe that there is no other foundation to be laid but that which is laid, even Christ Jesus; who, we believe, tasted death for every man, and shed his blood for all men, and is the propitiation for our sins, and not for ours only, but also for the sins of the whole world: according as John the Baptist testified of Him, when he said, "Behold the Lamb of God, that taketh away the sins of the world" (John i. 29). We believe that He alone is our Redeemer and Saviour, even the Captain of our salvation (who saves us from sin, as well as from hell and the wrath to come, and destroys the devil and his works); who is the Seed of the woman that bruises the serpent's head, to wit, Christ Jesus, the Alpha and Omega, the First and the Last. That He is (as the Scriptures of truth say of Him) our wisdom and righteousness, justification and redemption; neither is there salvation in any other, for there is no other name under heaven given among men, whereby we may be saved. It is He alone who is the Shepherd and Bishop of our souls: He it is who is our Prophet, whom Moses long since testified of, saying, "A Prophet shall the Lord your God raise up unto you of your brethren, like unto me; Him shall ye hear in all things whatsoever He shall say unto you: and it shall come to pass, that every soul that will not hear that Prophet shall be destroyed from among the people" (Acts iii. 22, 23). He it is that is now come, "and hath given us an understanding, that we may know Him that is true." And He rules in our hearts by his law of love and of life, and makes us free from the law of sin and death. And we have no life but by Him; for He is the quickening Spirit, the second Adam, the Lord from heaven, by whose blood we

are cleansed, and our consciences sprinkled from dead works to serve the living God. And He is our Mediator, that makes peace and reconciliation between God offended and us offending; He being the Oath of God, the new Covenant of light, life, grace, and peace, the Author and Finisher of our faith. Now this Lord Jesus Christ, the heavenly man, the Emmanuel, God with us, we all own and believe in; Him whom the high-priest raged against, and said He had spoken blasphemy; whom the priests and the elders of the Jews took counsel together against, and put to death; the same whom Judas betrayed for thirty pieces of silver, which the priests gave him as a reward for his treason, who also gave large money to the soldiers to broach an horrible lie—namely, that his disciples came and stole Him away by night whilst they slept. And after He was risen from the dead, the history of the Acts of the Apostles sets forth how the chief priests and elders persecuted the disciples of this Jesus for preaching Christ and his resurrection. This, we say, is that Lord Jesus Christ, whom we own to be our life and salvation.

And as concerning the Holy Scriptures, we do believe that they were given forth by the Holy Spirit of God, through the holy men of God, who (as the Scripture itself declares, 2 Peter i. 21) “spake as they were moved by the Holy Ghost.” We believe they are to be read, believed, and fulfilled (he that fulfils them is Christ); and they are “profitable for doctrine, for reproof, for correction, and for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works” (2 Tim. iii. 16, 17); and are able to make wise “unto salvation, through faith in Christ Jesus.” We call the Holy Scriptures—as Christ and the apostles called them, and holy men of God called them—the words of God.

We do declare, that we do esteem it a duty incumbent on us to pray with and for, to teach, instruct and admonish, those in and belonging to our families; this being a

command of the Lord, the disobedience whereunto will provoke the Lord's displeasure. Now Negroes and Indians make up a very great part of the families in this island, for whom an account will be required by Him who comes to judge both quick and dead, at the great day of judgment, when every one shall be rewarded according to the deeds done in the body, whether they be good or whether they be evil,—at that day, I say, of the resurrection both of the good and of the bad, of the just and the unjust, “when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and obey not the Gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when He shall come to be glorified in his saints, and admired in all them that believe in that day.” (2 Thess. i. 7—10. See also 2 Peter iii. 3, etc.)

FROM A DECLARATION OF CHRISTIAN DOCTRINE GIVEN FORTH
ON BEHALF OF THE SOCIETY, 1693.

We sincerely profess faith in God by his only begotten Son, Jesus Christ, as being our Light and Life, our only way to the Father, and also our only Mediator and Advocate with the Father.

That God created all things. He made the worlds by his Son Jesus Christ, He being that powerful and living Word of God, by whom all things were made. And that the Father, the Word, and the Holy Spirit are one, in divine being inseparable; one true, living, and eternal God, blessed for ever.

That this Word, or Son of God, in the fulness of time, became perfect man according to the flesh, descended and came of the seed of Abraham and David; but was miraculously conceived by the Holy Ghost, and born of the Virgin Mary; and declared powerfully to be the Son of God,

according to the spirit of sanctification, by the resurrection from the dead.

That in the Word (or Son of God) was life, and the same life was the light of men ; and that He was that true light which enlightens every man coming into the world ; and therefore that men are to believe in the light, that they may become the children of the light.

That as man, Christ died for our sins, rose again, and was received up into glory in the heavens. He having been, in his dying for all, that one great universal offering and sacrifice for peace, atonement, and reconciliation between God and man ; and He is the propitiation not for our sins only, but also for the sins of the whole world.

That Jesus Christ, who sitteth at the right hand of the throne of the Majesty in the heavens, is yet our King, High Priest, and Prophet in his Church, a Minister of the sanctuary, and of the true tabernacle which the Lord pitched, and not man. He is the Intercessor and Advocate with the Father in heaven, there appearing in the presence of God for us, being touched with the feeling of our infirmities, sufferings, and sorrows. And also by his Spirit in our hearts, He maketh intercession according to the will of God, crying, Abba, Father.

That the Gospel of the grace of God should be preached in the name of the Father, and of the Son, and of the Holy Ghost, being one in power, wisdom, and goodness ; and indivisible (or not to be divided) in the great work of man's salvation.

We sincerely confess and believe in Jesus Christ, both as He is true God and perfect man, and that He is the author of our living faith in the power and goodness of God, as manifested in his Son Jesus Christ, and by his own blessed Spirit (or divine unction) revealed in us, whereby we inwardly feel and taste of his goodness, life, and virtue ; so as our souls live and prosper by and in Him : and the inward sense

of this divine power of Christ, and faith in the same, and the inward experience, are absolutely necessary to make a true, sincere and perfect Christian in spirit and life.

That divine honour and worship are due to the Son of God ; and that He is, in true faith, to be prayed unto, and the name of the Lord Jesus Christ called upon (as the primitive Christians did), because of the glorious union or oneness of the Father and the Son, and that we cannot acceptably offer up prayers and praises to God, nor receive a gracious answer or blessing from God, but in and through his dear Son.

That Christ's body that was crucified was not the Godhead, yet by the power of God was raised from the dead ; and that the same Christ that was therein crucified, ascended into heaven and glory, is not questioned by us. His flesh saw no corruption, it did not corrupt ; but yet doubtless his body was changed into a more glorious and heavenly condition than it was in, when subject to divers sufferings on earth ; but how and what manner of change it met withal after it was raised from the dead, so as to become such a glorious body as it is declared to be, is too wonderful for mortals to conceive. The Scripture is silent as to the manner thereof, and we are not curious to inquire about or to dispute it ; nor do we esteem it necessary to make ourselves wise above what is written, as to the manner or condition of Christ's glorious body in heaven ; no more than to inquire how Christ appeared in divers manners or forms ; or how He came in among his disciples, the doors being shut ; or how He vanished out of their sight, after He was risen.

Concerning the resurrection of the dead, and the great day of judgment yet to come, beyond the grave, or after death, and Christ's coming without us, to judge the quick and the dead ; what the Holy Scriptures plainly declare and testify in these matters, we have been always ready to embrace.

1. We sincerely believe not only a resurrection in Christ from the fallen sinful state here, but a rising and ascending

into glory with Him hereafter; that when He at last appears, we may appear with Him in glory. (Col. iii. 4; 1 John iii. 2.) But that all the wicked who live in rebellion against the light of grace, and die finally impenitent, shall come forth to the resurrection of condemnation. And that the soul or spirit of every man and woman shall be reserved in its own distinct and proper being, and every seed (yea, every soul) shall have its proper body, as God is pleased to give it. (1 Cor. xv.) A natural body is sown, a spiritual body is raised; that being first which is natural, and afterward that which is spiritual. And though it is said, "this corruptible shall put on incorruption, and this mortal shall put on immortality;" the change shall be such as [will accord with the declaration] "Flesh and blood cannot inherit the kingdom of God, neither doth corruption inherit incorruption" (1 Cor. xv. 50). We shall be raised out of all corruption and corruptibility, out of all mortality; and the children of God and of the resurrection shall be equal to the angels of God in heaven. As the celestial bodies do far excel terrestrial, so we expect our spiritual bodies in the resurrection shall far excel what our bodies now are. Howbeit we esteem it very unnecessary to dispute or question how the dead are raised, or with what body they come; but rather submit that to the wisdom and pleasure of Almighty God.

2. For the doctrine of eternal judgment, God hath committed all judgment unto his Son Jesus Christ; and He is Judge both of quick and dead, and of the states and ends of all mankind. (John v. 22, 27; Acts x. 42; 2 Tim. iv. 1; 1 Peter iv. 5.)

That there shall be hereafter a great harvest, which is the end of the world, a great day of judgment, the Holy Scripture is clear. (Matt. x. 15, xiii. 39—41; Jude 6.) "When the Son of Man shall come in his glory, and all the holy angels with Him, then shall He sit upon the throne of his

glory ; and before Him shall be gathered all nations," etc. (Matt. xxv. 31, 32 to the end ; compared with Luke ix. 26 and 1 Cor. xv. 52 ; 1 Thess. iv. 16, and 2 Thess. i. 7, 8 to the end ; Rev. xx. 12—15.)

FROM THE GENERAL EPISTLE, 1736.

In order that, as we have received Christ, so we may walk in Him in all holiness and godliness of conversation, we earnestly exhort that ye hold fast the profession of the faith of our Lord Jesus Christ without wavering ; both in respect to his outward coming in the flesh, his sufferings, death, resurrection, ascension, mediation and intercession at the right hand of the Father ; and to the inward manifestation of his grace and Holy Spirit in our hearts, powerfully working in the soul of man to the subduing of every evil affection and lust, and to the purifying of our consciences from dead works to serve the living God ; and that through the virtue and efficacy of this most holy faith, ye may become strong in the Lord and in the power of his might.

DECLARATORY MINUTE OF THE YEARLY MEETING, 1829.

We feel ourselves called upon, at this time, to avow our belief in the inspiration and divine authority of the Old and New Testament.

We further believe that the promise made after the transgression of our first parents, in the consequence of whose fall all the posterity of Adam are involved, that the seed of the woman shall bruise the head of the serpent ; and the declaration unto Abraham, "In thy seed shall all the nations of the earth be blessed," had a direct reference to the coming in the flesh of the Lord Jesus Christ. To Him also did the prophet Isaiah bear testimony when he declared, "Unto us a child is born, unto us a son is given : and the government shall be upon his shoulder : and his name shall be called

Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace. Of the increase of his government and peace there shall be no end." And again, the same prophet spoke of Him when he said, "Surely He hath borne our griefs, and carried our sorrows : yet we did esteem Him stricken, smitten of God, and afflicted ; but He was wounded for our transgressions, He was bruised for our iniquities ; the chastisement of our peace was upon Him ; and with his stripes we are healed." The same blessed Redeemer is emphatically denominated by the prophet Jeremiah "THE LORD OUR RIGHTEOUSNESS."

At that period, and in that miraculous manner, which God in his perfect wisdom saw fit, the promised Messiah appeared personally upon earth, when "He took not on Him the nature of angels ; but He took on Him the seed of Abraham." He "was in all points tempted like as we are, yet without sin." Having finished the work which was given Him to do, He gave Himself for us an offering and a sacrifice to God. He tasted death for every man. "He is the propitiation for our sins : and not for ours only, but also for the sins of the whole world." "We have redemption through his blood, even the forgiveness of sins." He passed into the heavens ; and being the brightness of the glory of God, "and the express image of his person, and upholding all things by the word of his power, when He had by Himself purged our sins, sat down on the right hand of the Majesty on high ;" and "ever liveth to make intercession for us."

It is by the Lord Jesus Christ that the world will be judged in righteousness. He is "the mediator of the new covenant ;"—"the image of the invisible God, the first-born of every creature : for by Him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers : all things were created by Him, and for Him : and He is before all things, and by Him all things consist." "In

Him dwelleth all the fulness of the Godhead bodily :” and to Him did the Evangelist bear testimony when he said, “In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him ; and without Him was not anything made that was made. In Him was life ; and the life was the light of men.” He “was the true light, which lighteth every man that cometh into the world.”

Our blessed Lord Himself spoke of his perpetual dominion and power in his Church, when He said, “My sheep hear my voice, and I know them, and they follow me ; and I give unto them eternal life ;” and when, describing the spiritual food which He bestoweth on the true believers, He declared, “I am the bread of life : he that cometh to me shall never hunger, and he that believeth on me shall never thirst.” He spoke also of his saving grace, bestowed on those who come in faith unto Him, when He said, “Whosoever drinketh of the water that I shall give him shall never thirst ; but the water that I shall give him shall be in him a well of water, springing up into everlasting life.”

Our religious Society, from its earliest establishment to the present day, has received these most important doctrines of Holy Scripture in their plain and obvious acceptation ; and it is the earnest desire of this Meeting that all who profess our name may so live and so walk before God as that they may know these sacred truths to be blessed to them individually. We desire that, as the mere profession of sound Christian doctrine will not avail to the salvation of the soul, all may attain to a living efficacious faith, which through the power of the Holy Ghost bringeth forth fruit unto holiness ; the end whereof is everlasting life through Jesus Christ our Lord. “Blessing, and honour, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever.”

FROM THE GENERAL EPISTLE, 1836.

Often as our religious Society has declared its belief in the divine authority of the Holy Scriptures, and upheld the sacred volume as the only divinely authorized record of the doctrines of true religion, we believe it right at this time to revive some important declarations of Scripture itself on the subject. It is expressly declared by the apostle Peter, that "the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." The apostle John declares respecting the gospel which he wrote, "These are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." Very pertinent and comprehensive is the language which the apostle Paul addressed to Timothy: "From a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." Again, the apostle says, "Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope." Finally, our blessed Lord, in reference to those divine writings of which the grand object, in accordance with his own declaration, was to testify of Himself, emphatically declares "the Scripture cannot be broken."

Although most of these passages relate to the Old Testament, our Society has always freely acknowledged that the principles developed in them are equally applicable to the writings of the Evangelists and Apostles. In conformity with these principles it has ever been, and still is, the belief of the Society of Friends, that the Holy Scriptures of the

Old and New Testament were given by inspiration of God : that there can be no appeal from them to any other authority whatsoever : that they are able to make us wise unto salvation through faith which is in Christ Jesus ; being the appointed means of making known to us the blessed truths of Christianity : that they are the only divinely authorized record of the doctrines which we are bound as Christians to believe, and of the moral principles which are to regulate our actions : that no doctrine which is not contained in them can be required of any one to be believed as an article of faith : that whatsoever any man says or does which is contrary to the Scriptures, though under profession of the immediate guidance of the Spirit, must be reckoned and accounted a mere delusion.

We trust, however, that none of our members will content themselves with merely entertaining a sound view on this subject ; but that they will remember that the Holy Scriptures are given to us that they may be diligently used, and that we may obtain a right understanding of them in the fear of the Lord. Let us never forget that their main purpose is, under the influence of the Holy Spirit, to bring us to our Lord Jesus Christ ; that by a living operative faith in Him, we may obtain reconciliation with the Father, and be made partakers of everlasting life.

FROM THE GENERAL EPISTLE, 1852.

Wherefore, beloved brethren, let it be the frequent engagement of our souls, in deep reverence and humility, to “consider the Apostle and High Priest of our profession, Christ Jesus.” The promised Messiah, He to whom all preceding dispensations had pointed, and in whom they were ended and fulfilled, He who was with God, and was God, the Word who hath declared to man Him that is invisible, even He was made flesh, and dwelt amongst men. Though He was rich,

yet for our sakes He became poor : veiling, in the form of a servant, the brightness of his glory, that, through Him, the kindness and love of God toward man might appear, in a manner every way suited to our wants and finite capacities. His righteous precepts were illustrated and confirmed by his own holy example. He went about doing good ; for us He endured sorrow, hunger, thirst, weariness, pain ; unutterable anguish of body and of soul even unto death ; and was “ in all points tempted like as we are, yet without sin.” Thus humbling Himself that we might be exalted, He emphatically recognized the duties and the sufferings of humanity as among the means whereby, through the obedience of faith, we are to be disciplined for heaven ; sanctifying them to us, by Himself performing and enduring them ; and, as “ the Forerunner,” at once plainly marking out and consecrating for his followers the path in which they must tread. But not only in these blessed relations must the Lord Jesus be ever precious to his people. Exalted to be a Prince and a Saviour, in Him has been revealed a Redeemer at once able to suffer and almighty to save ; an High Priest, “ touched with the feeling of our infirmities,” who, having made reconciliation for our sins by the offering up of Himself once for all, “ is gone into heaven,” now to appear, our Mediator and Advocate, in the presence of God.

FROM THE JOURNAL OF GEORGE FOX, UNDER DATE 1645.

(First Edition, p. 4.)

Priest Stevens asked me a question—viz., why Christ cried out upon the cross, “ My God, my God, why hast thou forsaken me ? ” and why He said, “ If it be possible, let this cup pass from me ; yet not my will, but thine be done ? ” And I told him : “ At that time the sins of all mankind were upon Him, and their iniquities and transgressions, with which He was wounded ; which He was to bear, and to be an offering for them, as He was man, but

died not as He was God. And so in that He died for all men, and tasted death for every man, He was an offering for the sins of the whole world." This I spake, being at that time in a measure sensible of Christ's sufferings and what He went through.

FROM THE GENERAL EPISTLES, 1868, 1881.

"The Lord our God is holy"; "his mercy endureth for ever." These great truths were proclaimed under the old covenant. But it is in the glorious Gospel that their harmony is clearly unfolded, and the way revealed whereby fallen man may be made a partaker, through faith, of the righteousness of God.

The Gospel is a message of glad tidings to man as he is, in order that he may become what he is not. It deals, not with speculation, but with fact. "All have sinned and come short of the glory of God." Sin is indeed a fearful reality. It is in its essence a revolt against God. The Gospel is the recognition of the disease, and God's offer to all of the one remedy. "The wrath of God," of which we are so often impressively reminded in the New, as well as in the Old Testament, is, in the light of the Gospel, the active manifestation of his holiness, altogether free from any approach to earthly passion or vindictiveness. The Father's heart still yearns over the lost child. "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us."

The offering up of Christ as the "propitiation for the sins of the whole world" is the appointed manifestation both of the righteousness and of the love of God. In this propitiation, the pardon of sin involves no relaxation of the law of holiness. He, the unchangeably Just, proclaims Himself "the justifier of him that believeth in Jesus." From age to age the sufferings and death of Christ have been a hidden mystery, and a rock of offence to the unbelief and pride of man's

fallen nature; yet to the humble penitent, whose heart is broken under the convicting power of the Spirit, life is revealed in that death. As he looks upon Him who was wounded for our transgressions, and upon whom the Lord was pleased to lay the iniquity of us all, his eye is more and more opened to see, and his heart to understand, the awfulness of sin, for which the Saviour died; whilst, in the sense of pardoning grace, he may "joy in God, through our Lord Jesus Christ, by whom we have now received the atonement."

FROM THE GENERAL EPISTLES, 1854, 1881.

It is they only who are washed, who are sanctified, who are justified, in the name of the Lord Jesus, and by the Spirit of our God, who can enjoy the unspeakable privilege of membership in the Lord's spiritual Israel. No rite, no outward membership in any church, can suffice to make us children of Abraham. Without conversion they who have but a birthright amongst us may, notwithstanding all their advantages of training and education, grow old, still inquiring, like Nicodemus, "How can these things be?" To every member of each successive generation the answer of the Lord is alike applicable, "Ye must be born again." Without this essential change none can see the kingdom of God. Let none, therefore, allow themselves to be deceived. The words of our Lord and Master cannot be reversed, "Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven."

FROM THE GENERAL EPISTLE, 1858.

He who loved his Church, and gave Himself for it, yet lives and reigns and intercedes on its behalf. To Him John was commissioned to bear testimony, not only as the Lamb appointed for the sacrifice, but also in his exaltation and glory, as the Dispenser of the promised Spirit. The voice

in the wilderness that proclaimed, "Behold the Lamb of God which taketh away the sin of the world," declared also, "He shall baptize you with the Holy Ghost and with fire." "It hath pleased the Father that in Him should all fulness dwell." He is the anointed Priest and King; and all who, through living faith, become Christians indeed, receive an unction of the Spirit from Him, the Holy One. This is "the promise of the Father" under the new covenant; the seal of reconciliation to the humble believer in Jesus; the earnest and the foretaste of that full communion and perfect joy which are reserved for them that endure unto the end.

FROM THE GENERAL EPISTLE, 1879.

The Lord Jesus died not for a favoured few only, but for all. "He is the propitiation for our sins, and not for ours only, but also for the sins of the whole world." His Church must ever testify to the unsearchable riches of his grace. The invitation is all-embracing. "Whosoever will, let him take the water of life freely." Firmly as we believe this truth, we think it right once more plainly to declare that we have never acknowledged any principle of spiritual light, life or holiness, inherent by nature in the mind or heart of man. We confess, with the apostle, that "we are by nature the children of wrath, even as others." It was under a deep impression of this great truth that George Fox writes,* "All are concluded under sin and shut up in unbelief, as I had been, that Jesus Christ might have the pre-eminence; who enlightens, and gives grace, and faith and power." The light that shines into man's heart is not of man, and must ever be distinguished both from the conscience which it enlightens, and from the natural faculty of reason which, when unsubjected to its holy influences, is, in the things of God, very foolishness. As the eye is to the body, so is conscience

* George Fox's Journal, p. 8, ed. 1694.

to our inner nature, the organ by which we see; and as both light and life are essential to sight in the natural eye, so conscience, as the inward eye, cannot see aright without the quickening and illumination of the Spirit of God. It is the capacity to receive this blessed influence which, in an especial manner, gives man pre-eminence above the beasts that perish; which distinguishes him, in every nation and in every clime, as an object of the redeeming love of God, as a being not only intelligent, but responsible; for whom the message of salvation through our crucified Redeemer is, under all possible circumstances, designed to be a "joyful sound."

FROM THE GENERAL EPISTLE, 1857.

It is a distinguishing feature of the work of the Holy Spirit, that it bears an effectual witness to Christ, and brings to the enjoyment of his grace in those various relations in which He has been pleased to reveal Himself. Under the power of heart-searching conviction, it draws the believing soul, in contrition and humiliation, to the Saviour's feet. Here, in the acceptance of Him, in living faith, as the propitiation for sin, the reconciling love of God is shed abroad in the heart, and we are enabled to realize the inestimable privilege of access unto God; not in our own right, or for any works of righteousness that we have done, but for the sake of Christ alone. In thus witnessing of Christ, and establishing the soul upon Him, the Holy Spirit becomes a Comforter indeed. Through his sanctifying power, the righteousness of God through faith is more and more manifested in the life and conversation, whilst all boasting is excluded. The promise of the New Covenant, in its most precious import, is fulfilled. The law of God becomes more and more plainly written upon the heart, whilst a yet clearer and clearer view is granted of the depth of that love which, in Christ Jesus, pardoneth iniquity, transgression and sin. Fervently do we desire that our dear Friends, every-

where, may press after an individual acquaintance with this heart-searching and heart-sanctifying knowledge of the Son of God. May none who are under the heavy weight of conviction, stop short in that first stage of Christian experience; but, yielding without reserve to the further manifestations of light and truth, may they be brought, from step to step, in faith and faithfulness, to the full enjoyment in their own souls of the covenant of life and peace.

FROM THE GENERAL EPISTLES, 1868, 1861, 1830.

As a Christian Church, we accept the immediate operations of the Spirit of God upon the heart, in their inseparable connection with our risen and exalted Saviour. We disavow all professed spirituality that is divorced from faith in Jesus Christ of Nazareth, crucified for us without the gates of Jerusalem. One with the Father and with the Son, the Holy Spirit works for the regeneration of fallen and rebellious man. Not merely as the Enlightener of the conscience, and the Reprover for sin, is the Spirit mercifully granted, but also, in an especial manner, to testify of and to glorify the Saviour; to apply, with sanctifying efficacy to the soul, his words and work when upon earth, and his mediation and intercession for us in heaven. Hidden and very gradual as may often be the work of the Spirit, it produces a real and most effectual change; and as obedience keeps pace with knowledge, the believer is privileged to receive more and more of the fulness which is in Christ. But let him never forget that every increase of light and experience, how much soever connected with his usefulness to others, is also for the furtherance of the work in his own soul. He is taught by the Spirit to look unto Jesus; that, "beholding as in a glass the glory of the Lord," he may be "changed into the same image from glory to glory, even as by the Spirit of the Lord." To be guided by the Spirit is the practical application of the Christian religion.

FROM THE GENERAL EPISTLE, 1866.

The Worship of God under the Gospel consists not in ceremonies or in external observances. It is a simple *spiritual* service. That which was represented in the sacrifices of the law was fulfilled and ended in the Lord Jesus Christ, and in the exercise of faith in Him the reality is now to be enjoyed. "He is the propitiation for our sins," the High Priest who hath passed into the heavens, now to appear our Mediator and Advocate in the presence of God. We cannot doubt that the outward observances ordained under the former dispensation were, through faith, blessed to the children of God; but even then the testimony of the Spirit, from generation to generation, pointed with ever-increasing clearness to the eternal Substance; even then, one prophet after another was called to proclaim the truth embodied in the words, "Thou desirest not sacrifice, else would I give it; Thou delightest not in burnt offering. The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, Thou wilt not despise." The spiritually enlightened Christian cannot but mark, with solemn sadness, the fact that whilst the Divine course of discipline and progress, through the law and the prophets, was from the type to the Antitype, from the ritual to the spiritual, from the form to the Substance, from man to Christ; the downward tendencies of the professing Church through so many successive ages, renewed even in the present day, have been in so lamentable a degree, back again from the Antitype to the type, from the spiritual to the ritual, from the Substance to the form, from Christ to man.

No worship ought now to be made dependent upon the presence of any one man or order of men; no service, or stated vocal utterance in the congregation, ought to be allowed to interfere with the operations of the Lord's free Spirit. We thankfully recognize, as a means of edification,

the preaching of the Gospel, and offerings of public prayer or thanksgiving, under the renewed anointing of the Holy Ghost; but we dare not make these dependent upon human arrangements, or exclude, by any such arrangements, the silent and unseen, but not unfelt ministrations of the Spirit of Christ, "dividing to every man severally, as He wills."

FROM AN ADDRESS ISSUED BY THE YEARLY MEETING, 1841,
ENTITLED "A TESTIMONY TO THE AUTHORITY OF CHRIST
IN HIS CHURCH."

It is the prerogative of Christ to call and qualify by the Holy Spirit his servants to minister in word and doctrine, and to preach repentance toward God, and faith toward our Lord Jesus Christ. In the earliest period of the Christian Church his Spirit, agreeably to ancient prophecy, was poured upon servants and upon handmaidens; and we believe that He continues to call, from the young and from the old, from the unlearned and from the wise, from the poor and from the rich, from women as well as from men, those whom He commissions to declare unto others the way of salvation.

The servants of Christ who labour in the ministry are to be highly esteemed for their work's sake; and when, at his call, they leave their outward avocations to preach the Gospel, their outward wants should be cheerfully supplied, if needful. Yet we consider the gift of the ministry to be of so pure and sacred a nature, that no payment should be made for its exercise, and that it ought never to be undertaken for pecuniary remuneration. As the gift is free, the exercise of it ought to be free also, in accordance with the precept of our Lord, "Freely ye have received, freely give."

In accordance with the views already stated, we consider that no provision of man's arrangement ought to be resorted to for qualifying those who feel themselves called to minister

unto others. We believe it to be the duty of the ministers of the Gospel to be diligent, in the fear of God, in reading the Holy Scriptures; neither do we undervalue human learning. But to subject any to a course of teaching, as a necessary preparation for the ministry, is, in our apprehension, to interfere with that work of the Holy Spirit which our Lord carries forward in the hearts of those whom He calls to preach his Gospel unto others, or to minister to the conditions of the people.

FROM THE GENERAL EPISTLES, 1835, 1880.

We confess our continued conviction that all the ceremonies of the Jewish law were fulfilled and ended by the death of Christ, and that no shadows in the worship of God were instituted by our Lord, or have any place in the Christian dispensation.

The worship which He appointed is a worship for which He provided no ritual. It may be without words, as well as with them; but, whether in silence or in utterance, it "must be in spirit and in truth." He is Himself the propitiation and the High Priest, the "one Mediator between God and men." Through Him all believers have the same privilege of free "access by one Spirit unto the Father." No man, or order of men, can worship for the rest. No priests distinct from the congregation were appointed by Christ; the whole company of believers, redeemed by his blood, being themselves called, under the anointing of the Spirit, to be "an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." The word *priest* is never applied in the New Testament to the Christian minister as such.

We accept every command of our Lord Jesus Christ, in what we believe to be its true evangelical import, as absolutely conclusive. For obedience to his commands,

"Swear not at all," "Love your enemies," many of our Friends in earlier and in later times, on both sides of the Atlantic, have endured grievous sufferings, some even unto death. The question of outward ordinances is, with us, a question, not as to the authority of Christ, but as to his real meaning. Language more explicit can scarcely be imagined than that referred to in the Epistle to the Hebrews, in which the prophet Jeremiah was inspired to portray the distinguishing features of the New Covenant. Outward rites were among the special marks of the Old Covenant. The New Covenant was to be the opposite of this, "not according to the Old." The prophecy of Jeremiah is the only place in the ancient Scriptures in which the term "a new covenant" occurs. And may we not believe that in pronouncing the words, "This is my blood of the New Covenant,"* our Lord Jesus Christ appropriated to Himself this great prophecy, and thereby proclaimed the Gospel to be a dispensation, not of type or symbol, but of spiritual reality? He is the Lamb of God, the true Passover, whose "precious blood," offered upon the cross once for all, is no typical, but a real, all-availing atonement, never to be repeated. The law to be written on the heart under this "New Covenant" is, in like manner, no symbol, but a most real experience: "the law of the Spirit of life in Christ Jesus" making "free from the law of sin and death."

It continues to be our settled conviction that, in establishing this "New Covenant," the Lord Jesus Christ did not design that there should be any rite or outward observance of permanent obligation in his Church. His teaching, as in his parables, or as in the command to wash one another's feet, was often in symbols; but it ought ever to be received in the light of his own emphatic declaration, "The words that I

* "Testament" being translated "Covenant" in Heb. viii. 8, and elsewhere.

1 speak unto you, they are spirit, and they are life." His baptism is the baptism with "the Holy Ghost, and with fire." He is Himself "the bread of life." The eating of his body and the drinking of his blood is not an outward act. They truly partake of them who habitually rest upon the sufferings and death of their Lord as their only hope, and to whom the indwelling Spirit gives of the fulness which is in Christ. It is this inward and spiritual partaking which is, as we believe, the true supper of the Lord. The new commandment, under this "New Covenant," is, according to his own teaching, that of LOVE,—a love like his own,—“as I have loved you ;” love grounded on the “peace” given by Him, and sustained and made fruitful by a continual participation in his life. His presence with his Church is not to be by symbol or representation, but in the real communication of his own Spirit. “I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever.” In the withdrawal of his bodily presence, this blessed Comforter remains to the Church the pledge of the power and continued care of its exalted King. He convinces of sin ; He testifies of Jesus ; He takes of the things of Christ, communicating to the believer and to the Church, in a gracious abiding manifestation, the “REAL PRESENCE” of the Lord. As the great Remembrancer, through whom the promises are fulfilled, He needs no ritual or priestly intervention in bringing to the experience of the true commemoration and communion. “Behold, I stand at the door and knock : if any man hear my voice, and open the door, I will come in to him, and sup with him, and he with me.”

To abide in Christ the living Vine, to continue in his love, to live loose from the world, as those whom He has chosen and redeemed out of the world,—these were the injunctions of our adorable Redeemer as He went out to his last sufferings ; these are his commands of perpetual obligation

to his Church; and it is in the fulfilling of them that his followers enjoy the true communion,—the fruit of his intercession, “that they all may be one.”

CONCLUDING SUMMARY AND EXHORTATION, FROM THE GENERAL
EPISTLES, 1871, 1876, 1861.

In meditating on the high calling of the Church of God, we would again offer, in reverence and thanksgiving, the tribute of our unwavering allegiance to Him who is its glorified Head, our Lord and Saviour, Jesus Christ. He was in the beginning with God, and was God; by Him all things were made; in Him the glory of the Father is revealed, both in creation and in redemption. He is the Light of the world; the Word who “was made flesh”; in whom “dwelleth all the fulness of the Godhead bodily.” Taking upon Him the form of a servant, He lived, He suffered, He died; being “in all points tempted like as we are, yet without sin.” “He is the propitiation for our sins”; yea, “for the sins of the whole world.” He rose from the dead; and, as our great High Priest, He is passed into the heavens, “now to appear in the presence of God for us.” He led captivity captive, and “having received of the Father the promise of the Holy Ghost,” it is through his mediation that the baptism of the Spirit is bestowed. By his Spirit, man in his fallen condition is quickened to a new life, and becomes a partaker of that faith which, working by love, accepts Christ both as Saviour and as King. To Him “the Father hath given authority to execute judgment also, because He is the Son of man.”

In this precious faith the Church of God has lived from age to age. “Other foundation can no man lay, than that is laid, which is Jesus Christ.” “It pleased the Father that in Him should all fulness dwell.” Through Him the redeemed in all generations have derived their light,

their forgiveness, and their joy. He is their peace, who hath reconciled them unto God, and in whom they are one. Let his people never forget his words: "Without me, ye can do nothing." It is only as individuals and as churches are united to Him, that they become truly incorporated, as members of his body, into the living and enduring succession of the people of God. Union with Him is life; separation from Him is death. In order to such a union we must accept Him as He has been pleased to reveal Himself. We must be subject to Him in all things; our understandings must be submitted to his truth, and our wills to the yoke of his love. His union with his people upon earth must, of necessity, be a spiritual union, and it is our privilege to believe that this union is to be enjoyed through the *immediate* presence of his own Spirit. From age to age this Holy Spirit of God attests his living power, still gathering in the sheep and the lambs to the fold of the one Shepherd. "It is the Spirit that quickeneth." He alone can subdue the human heart, and work either repentance, or faith, or the fruits of holiness.

Beloved Friends, ye who in the riches of the Father's love have been partakers of the heavenly calling, may you receive with faith and thanksgiving, yet with a solemn sense of your responsibility, the words of the apostle, "Ye have an unction from the Holy One." Let the anointing which ye have received of Him abide in you, we entreat you; cleansing, guiding, sanctifying; causing you to grow up into Him in all things who is the Head. The cross-bearing follower of Jesus, who sits in penitential love and holy hope at his feet, knows most of this precious anointing. In such "the fruit of the Spirit" is brought forth; not only conviction for sin, repentance and faith, but love, joy, peace, the sense of pardoning mercy, an humble reliance on sanctifying grace, the disposition of heart which finds its continual satisfaction in loving, serving, and pleasing God; and, to crown all, the

blessed hope of finally resting and worshipping with the general assembly and church of the firstborn who are written in heaven. Oh! then, that neither the hurry of active life, nor the pressure of even necessary duty, may withdraw any from that retired, watchful frame, in which the soul, thirsting for the living God, still breathes the fervent petition, "Thy will be done."

PART II.
CHRISTIAN PRACTICE.

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CHAPTER I.

MEETINGS FOR PUBLIC WORSHIP.

1. OUR religious Meetings are designed to be opportunities for spiritual profit and refreshment; and ^{General} they will become such as they are entered upon in ^{testimony.} a spirit of earnest devotion and prayer. We recognize the value of silence not as an end, but as a means towards the attainment of the end; a silence not of listlessness or of vacant musing, but of holy expectation before the Lord. He that cometh unto God must believe that He is what He has declared himself to be, and that access to him can only be in the way of his own appointment. The veil has been rent for us; the door of access has been opened once for all. We are invited freely to "enter into the holiest by the blood of Jesus." "Let us draw near with a true heart in full assurance of faith." The Lord waiteth that He may be gracious. How mighty are his silent operations, whether in nature or in grace! We are daily witnesses of his infinite power, as he noiselessly works maintaining the stars in their

courses, and causing the seed to germinate and spring up, and all around to be fruitful to his praise. And shall we cease to believe in and reverence his silent and immediate working, by his unseen but not unfelt Spirit, upon our minds and hearts? The recognition of this is in no degree inconsistent with the full acceptance of his varied operations in quickening and guiding the vocal services of the Church. It is our privilege and joy to recognize all these; and it is our prayer that every talent may be more and more given up to his preparing and sanctifying power. Thus would there be a place and a time for Him to work according to his own will and way; the silent waiting and the vocal offerings would all be in sweet harmony, and God in all things would be glorified through Jesus Christ. 1879. P. E.

2. As it hath been our care and practice from the beginning that an open testimony for the Lord should be borne, and a public standard for truth and righteousness upheld in the power and Spirit of God, by our open and known Meetings, so it is our advice and judgment that all Friends gathered in the name of Jesus keep up these public testimonies in their respective places, and do not decline, forsake, or remove their public assemblies, because of times of suffering; as worldly, fearful and politic professors have done because of informers and the like persecutors: for such practices are not consistent with the nobility of the truth, and therefore not to be owned in the Church of Christ. 1675.

3. Let every one be watchful against an earthly spirit; for that will choke the good seed, and bring forth a slighting or neglecting of your testimony in your First-day and Week-day Meetings, and bring a decay of your strength and zeal for God and his truth, by

reason whereof you will not be able to stand in the hour of temptation. 1689. P. E.

4. Though Meetings are sometimes held in silence, we tenderly beseech all Friends not to neglect their attendance; for the hungry soul will labour for bread, and the thirsty for the water of life; and the diligent hand will make rich in that treasure which is of an enduring substance. 1724. P. E.

Meeting
not to be
neglected,
though
sometimes
silent.

5. In your religious Meetings for the worship of God, both on the first and other days of the week, be diligent to wait on Him, whereby you may renew your strength, and witness Him your sufficient help; for surely many of us have cause thankfully to remember his early visitations in the assemblies of his people, where He broke in upon our hearts with his power and love, and did, in the needful time, administer help, comfort and counsel; whereby, in the renewings thereof, we have been upheld in a faithful testimony and in the discharge of our duty to Him. 1725. P. E.

Diligent
waiting.

6. Although the labours of such as are called forth by the Spirit of Christ, and instructed thereby rightly to divide the word of truth, are highly serviceable in the Church; yet the aim and design of every true gospel minister is to direct the minds of all to the divine teachings of the Holy Spirit, and to wait upon and have their whole trust and expectation on the Lord alone. And as the religious strength and communion, both of preachers and hearers, consist in their united dependence on the power and spirit of Christ, their Guide and Leader; so where any part of that dependence is broken off from Him, the holy Head, and placed on any instrument or member of the body, it hath been sometimes experienced to become a weight or burden on such instrument, and a real impediment

Each to
depend
wholly on
Christ.

to its present service. Wherefore, brethren, we beseech you that in all your assemblies for the worship of God your eye be single unto Him, your expectation fixed on Him alone, and your faith standing in his power and Spirit; thus may you grow and be established therein, and be made one another's strength in the Lord. 1753. P. E.

And let the hearers be watchful over their own spirits, and not forwardly judge or censure the testimonies Against hasty judgment of ministry. which may be delivered amongst them; for if they be not very careful and diligent in attending upon the Lord in Meetings, they are liable to mistake in the judgment they may pass on the ministry. Now, this being a matter of great moment, for the preservation of love and concord in the churches, and knowing the danger and ill consequences which attend a hasty and censorious judging of the ministry, we think it necessary to caution Friends not to let their own spirits sway them, but to let the Spirit of God rule and reign in their hearts; for this will preserve all in sweetness and tenderness one towards another. 1731.

7. We tenderly exhort such as, through fear of neglecting their temporal concerns, or other considerations, Things of God to have the first place. are kept from a due attendance of Meetings for Worship, seriously to consider that gracious promise left upon record: "Seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you." Some of us have to testify that our outward affairs have not suffered by giving up the few hours set apart for religious worship; but on the contrary, our minds have been thereby greatly strengthened to come up with propriety in the duties we owe to God, to our families, and to all mankind. Let us call to remembrance the zeal of our honourable predecessors, who, when they had great reason to expect they should be driven into noisome and pestilential

prisons, sent into banishment, or subjected to other grievous sufferings for meeting together to worship God according to their consciences, yet in the strength of that holy faith and love which supported them in suffering, failed not constantly to keep up their Meetings at the hazard of all, and expense of many of their lives, liberties, and properties. 1758. P. E.

8. They who are obedient to the universal injunction of our Saviour, "Watch," are prepared for the due ^{Preparation} fulfilling of every duty; and eminently so, for ^{of heart.} that most essential one of worship. How many feel themselves languid, when assembled for this solemn purpose, for want of a previous preparation of heart! The mind, crowded with thoughts on outward things in approaching the place for public worship, and resuming them with avidity on its return, is not likely to fill up the interval to profit; and to such, their meeting together may prove a form as empty as any of those out of which, we believe, Truth called our forefathers, and still calls us. 1800. P. E.

9. "Where two or three," saith our Lord, "are gathered together in my name, there am I in the midst of ^{On diligent} them." In these words He invites us to meet not ^{attendance.} only one with another, but, in so doing, with Himself also. Shall the King of kings and Lord of lords condescend to offer his Divine presence for our good, and shall we, his dependent creatures, set so light by his inestimable kindness as, either wilfully or negligently, to let slip those precious seasons wherein we might receive his blessed assistance, so necessary to our help and salvation? Shall the poor, perishing gratifications of sense and self-love, or any inconveniences of a trivial nature, be suffered to prevent our dutiful attendance upon Him, in whom alone stands our everlasting interest? Shall a cloudy sky, a little wet, a little cold, a little ease to

the flesh, a view to a little earthly gain, or any common incident, furnish an excuse for declining this duty, and thereby depriving ourselves of the blessed advantage, often vouchsafed to the faithful, of enjoying heavenly communion together in spirit with the Lord of life and glory? 1765. P. E.

10. A punctual attendance at the hour appointed for public worship is a matter of no small importance. Punctuality enjoined. If we hurry away from our outward occupations to the Meeting-house, thinking that, by the delay of a few minutes, we shall not be long behind our brethren, we are in great danger of having our thoughts employed on that in which we have been engaged, and of interrupting that holy silence which, it is believed, would often prevail, if all the members of a Meeting were assembled not only in one place, but at one time, with one and the same great object in view. 1821.

11. This Meeting, regarding the attendance of all our religious Meetings as important in the training Attendance of the young. up of our youth in a life and conversation consistent with our Christian profession, thinks it right affectionately to express its concern, that Friends, on placing out their children in situations, may endeavour to make arrangements with their employers for their enjoyment of this privilege. 1837.

12. Whilst we desire to cherish and to inculcate true Christian charity towards those from whom we Friends encouraged to keep to their own Meetings. differ, we would affectionately encourage all our members, in the performance of the duty and privilege of public worship, to confine themselves to the attendance of our own Meetings, whenever this is practicable. It is highly important that all our members should cherish a lively interest in the congregations of which they

form part ; an interest which has in many cases been weakened by the practice of attending, sometimes at one place of worship, and sometimes at another. 1840. P. E. 1883.

13. This Meeting has had some weighty considerations brought before it in relation to the attitude of soul in which we should endeavour to present ourselves before the Lord in our Meetings for Worship. ^{The right attitude of soul in Meetings for Worship.} It is our earnest desire that, while not unmindful of our own great needs, we should nevertheless allow our hearts to be drawn into sympathy with the wants of the assembled congregation ; especially recognizing it as a duty on these occasions to be exercised before the Lord on behalf of our brethren and sisters, that their needs may be supplied,—that the Holy Spirit may work in their hearts,—that the word in season may be spoken,—and that if that word be given to ourselves, we may be strengthened to utter it, without waiting for large openings in ministry, but standing ready to hand out the portion given us to distribute by the Great Master of our assemblies. 1883.

14. Pure worship under the Gospel stands neither in forms nor in the formal disuse of forms : it may be without words as well as with them, but it *must* be “ in spirit and in truth.” ^{Pure worship under the Gospel.} It is not the mere outward gathering together, but the inward gathering of our hearts unto the Lord, that makes a true Meeting for Worship. This worship depends not upon numbers. Where two or three are gathered in the name of Christ, there is a church, and Christ the living Head in the midst of them. In his name, therefore, to use the language of George Fox, may you seek to keep all your Meetings ; “ that you may feel Him in the midst of you exercising his offices. As He is a Prophet whom God has raised up to open his mysteries to you, and as He is a Shepherd who has laid down his

life for you, to feed you, so hear his voice ; and as He is a Counsellor and a Commander, follow Him and his counsel ; and as He is a Bishop to oversee you with his heavenly power and Spirit ; and as He is a Priest who offered Himself for you, who is made higher than the heavens, who sanctifies his people, his Church, and presents them to God without blemish, spot or wrinkle, so know Him in all his offices, exercising them amongst you, and in you." 1855. P. E.

15. He who died for his people to save them from their sins, ever liveth to make intercession for them. Spiritual offerings. Through his mediation, without the necessity for any inferior instrumentality, is the Father to be approached and reverently worshipped. The Lord Jesus has for ever fulfilled and ended the typical and sacrificial worship under the law, by the offering up of Himself upon the cross for us, once for all. He has opened the door of access into the inner sanctuary, and graciously appointed spiritual offerings for the service of his temple, suited to the several conditions of all who worship in spirit and in truth. The broken and the contrite heart, the confession of the soul prostrate before God, the prayer of the afflicted when he is overwhelmed, the earnest wrestling of the spirit, the outpouring of humble thanksgiving, the spiritual song and melody of the heart, the simple exercise of faith, the self-denying service of love, —these are among the sacrifices which He, our merciful and faithful High Priest, is Himself pleased to prepare by his Spirit in the hearts of them that receive Him, and to present with acceptance unto God. 1857. P. E.

16. You know, dear Friends, that it is not to man, but Expectant faith. unto the Lord alone, that we must look for the nourishment of the soul. Bearing in mind the words of our holy Redeemer, "No man cometh unto the

Father but by me," may it be your concern, in all your assemblies, to gather in the name of Jesus. That which is to be sought after is not silence merely, but worship,—even the worship of the Father "in spirit and in truth." But let not any think that, because their Meetings have been usually held in silence, therefore they are to go on from Meeting to Meeting, never expecting anything else. The true worshipper is he who is resigned to every intimation of the Divine will ; not prejudging the counsels of his Lord, nor allowing any habits or fears of his own to bring him under a bondage wherein the word of the Lord can neither have free course nor be glorified. A self-imposed ^{Danger of self-imposed silence.} silence in man's will may be scarcely less formal or hurtful than words wanting fitness or power. 1860. P. E.

17. Guard against an expenditure of time and strength upon the things of earth, which leaves little to be devoted to the interests of the soul. Do your utmost to make your Mid-week Meetings prior ^{Mid-week and small Meetings.} engagements, to which, except under very special circumstances, all others must be subject. Let parents consider how prejudicial an influence it must have upon the characters of their children, to train them up in the habitual neglect of these Meetings. In connection with this subject, we have been brought into close sympathy with members of very small Meetings, who find in them little outward encouragement. Remember, dear Friends, that the true worshippers meet not as separate units, but as one body. Gathered in the name of Jesus, through Him they "have access by one Spirit unto the Father," as members of that spiritual household which is one, whether on earth or in heaven. 1873. P. E.

18. Many who are burdened with work and pressing engagements, can speak with thankfulness of the rest and

refreshment they have found in the diligent attendance of our Mid-week Meetings. Coming together, often from very diverse occupations, to acknowledge their common dependence upon our Heavenly Father, and to gather unto Him through our Lord Jesus Christ, they have realised, according to his promise, his healing and comforting presence. Far from thinking that we must absent ourselves because, when the hour for meeting comes round, our minds are full of family, professional, or business cares, from which we seem powerless to part, let us persevere in our attendance, and take all the burden to our Heavenly Father. Help comes in the very endeavour to forget our own needs, and to seek in prayer the welfare of our fellow-worshippers, with whose difficulties we are thus enabled more fully to sympathise. We cannot afford to lose such opportunities for renewing our strength for the battle of life, by waiting upon the Lord. As the attendance of a Meeting for Worship in the middle of the week becomes habitual, our practice will soon become generally known; and it may be a most useful form of Christian ministry, in this busy bustling time, to let those who do business with us know that we, at least, feel it a necessity of our Christian life, to turn aside for an hour in the middle of the week, in order to unite with our brethren in waiting upon the Lord. 1883.

19. In all your Meetings, whether on First-days or in the middle of the week, may yours, dear Friends, be a living worship, in which, as the adopted children of one Father, you may worship as members of his one family, not in individual isolation, nor thinking of yourselves alone. "Consider one another, to provoke unto love and to good works;" not forgetting the ignorant or the careless, seeing that ye also "were as sheep going astray." In this worship the privileges of the priesthood of believers

On living
and united
worship.

are to be enjoyed. The true priest must have somewhat to offer. Each should covet earnestly the best gifts for the edifying of the body; and thus, even in the smaller bands of faithful worshippers, there would be no lack; the flock would be fed, and the Church built up in Christ. Whilst thus engaged on behalf of our own congregations, it is no less important that we should seek for ability to discharge the great duty of the Christian Church, in carrying the glad tidings of salvation to those around us. To the Church is given the commission to hold forth to the world the word of life; to proclaim the unsearchable riches of Christ; to beseech men, in Christ's stead, "be ye reconciled to God." 1877. P. E.

CHAPTER II.

PRIVATE RETIREMENT AND PRAYER.

1. FREQUENT waiting in stillness on the Lord, for the
Waiting on renewal of strength, keeps the mind at home in
the Lord. its proper place and duty, and out of all unprofit-
able association and converse, whether amongst those of our
own or of other professions. Much hurt may accrue to the
religious mind by long and frequent conversation on temporal
matters, especially by interesting ourselves too much in
them; for there is a leaven therein, which, being suffered
to prevail, indisposes and benumbs the soul, and prevents
its frequent ascendings in living aspirations towards the
Fountain of eternal life. 1770. P. E.

2. In a well-ordered family, short opportunities of religious
Family retirement frequently occur, in which the mind
worship. 'may be turned in secret aspiration to the Author
of all our blessings; and which have often proved times of
more than transient benefit. It is our present concern that
no exception to this practice may be found amongst us;
whether it take place on the reading of a portion of the
Sacred Volume, or when we are assembled to partake of the
provisions with which we are supplied for the sustenance of
the body. May the experience of us all be such, that we
can adopt the words of the Psalmist, "Evening, and morning,
and at noon, will I pray." 1817. P. E.

3. In the Sacred Writings no duty is more clearly set forth than that of prayer. Prayer is the aspiration of ^{The privilege} the heart unto God : it is one of the first engage- ^{of prayer.} ments of the awakened soul ; and it becomes the clothing of the minds of those whose lives are regulated by the fear and love of their Creator. We continue to believe that our disuse of set forms of prayers is founded on a correct view of the spiritual nature of the Gospel dispensation. At the same time we are persuaded that all who have a just sense of the value of their immortal souls, and of their own great need of help from above, must rejoice with thankfulness, in knowing and in feeling that they may pray unto our Father who is in heaven. May each with a sincere and believing heart reverently approach the throne of grace ; trusting in the mediation of Him through whom we “ have access by one Spirit unto the Father.” Let none be discouraged from the performance of this duty by a sense of their transgressions ; but in humility and sincere repentance let them implore the forgiveness of God, who, as they patiently wait before Him, will in his own time supply all their need. 1823. P. E. 1828. P. E.

4. Prayer being, in the Divine appointment, essential to our spiritual health, we would earnestly press upon ^{Prayer the} all to seek for opportunities, in the course of each ^{duty of all.} day, for private retirement and waiting upon the Lord ; and tenderly to cherish those precious, but often-gentle and easily resisted motions of the Lord’s Spirit, which would contrite and humble our hearts, and draw them forth in fervent petitions for that spiritual food which alone can supply our daily, our continual need. May none amongst us be living in a state of unconcern, insensible to the righteous judgment of God upon all that is unholy ; their sins, unrepented of and unforgiven, still resting on their souls : rather let them be encouraged to come in deep humiliation to the mercy-

seat, there to plead for pardon and plenteous redemption, in the all-availing name of our crucified Redeemer. 1854. P. E.

5. The practice of frequent retirement, and of seeking frequent counsel and blessing from the Lord in humble retirement. dependence upon his guidance, is one of unspeakable value. Not only does it tend to heavenly-mindedness, but, as a necessary consequence, it strengthens the union of the branch with the vine; and the daily and continued circulation of life from the root gives greenness and fruitfulness. How precious in a congregation is the influence of the contrite, the humble, and the prayerful; of them that hunger and thirst after righteousness; who, as servants waiting for their Lord, breathe the atmosphere of joy and peace in believing. 1865. P. E.

6. We mourn over those who are depriving themselves of much blessing, in not more freely yielding up private and family prayer. their hearts to communion with their Father in heaven. Little prayer implies little faith; and with little faith there can be but little love: for this cause, we cannot but fear that many are in a state of spiritual sickness, and that some even sleep. We would entreat these not to allow their confessed weakness to discourage them from prayer; it ought rather to be an inducement to this blessed duty. "Therefore," saith the prophet, "will the Lord wait that He may be gracious unto you." "The Spirit helpeth our infirmities, for we know not what we should pray for as we ought." It is not the absence of his heart-tendering visitations, but our own hesitancy or want of faith, that we have to deplore. The broken and the contrite heart need not hold back. How full is the promise, "Verily, verily, I say unto you, whatsoever ye shall ask the Father in my name, He will give it you." May parents or heads of families be under no undue restraint in the exercise of this privilege before their children or house-

holds. The qualification for such services may differ in degree from that which should be waited for on more public occasions. The sense of need, of parental responsibility, of the priceless value of the souls entrusted to our care, may not only warrant, but require, such acts of dedication on the part of those who are not called to a more public ministry; whilst our countless blessings claim the tribute of praise from thankful hearts. 1873. P. E.

7. Prayer is the duty and the privilege of all, of every age and of every class. Life presses on with its inevitable engagements. He who is a stranger to prayer enters upon them in his own strength, and finds, to his unspeakable loss, that a life without prayer is a life practically without God. The command, "Ask, and it shall be given you," is not fulfilled by merely one petition. The Christian's life is a continued asking; and a thankful using of that which is received. The thirst that prompts the petition produces, as it is satisfied, still deeper longings, which prepare for yet more bounteous supplies from the inexhaustible Fountain. And ought a life of prayer to be other than a life of praise? As the Lord's children humbly accept all that they receive as from his pure bounty, each day brings them fresh pledges of their Father's love. Satisfied with the goodness of his house, they will be still praising Him; heart answering to heart,—“Bless the Lord, oh my soul; and all that is within me, bless his holy name.” 1874. 1877. P. E.

8. “Continue in prayer, and watch in the same with thanksgiving.” Neither the church nor the individual can ever outgrow this blessed duty. Both by precept and example, the Lord Jesus Christ teaches his people to pray. Prayer is the expression at once of our dependence and of our need. It is the cry of the child

lifting up his heart to his Father in heaven. Quickened by the Spirit it becomes a sweet exercise of faith in Christ, a continued remembrance of his sacrifice and mediation. The sense of need is the true warrant for prayer. All are invited to this great privilege. 1882. P.

9. Often as we have of late years dwelt upon the subject of prayer, the breathing of soul that has found expression from many hearts in the course of this Meeting, has been a cause of thankful rejoicing, in the belief that our Father in heaven is waiting to bless, and to pour out upon us a yet larger measure of "the Spirit of grace and of supplications." Be not afraid, dear Friends, to open your hearts wide that you may receive of this blessing. Let your ears be awakened to hear the gentlest whispers of his love. As retirement and waiting upon God in prayer and praise become habitual, they will lead to a sense of their preciousness in the family and social circle. Whilst every approach to formalism is to be guarded against, may the assembling of our families and households ever be times of reverential waiting and worship, wherein living prayers and praises may ascend with acceptance in the name of the Lord Jesus. 1883. P. E.

CHAPTER III.

ON READING THE HOLY SCRIPTURES.

1. LET the Holy Scriptures be diligently searched, and seriously read by Friends, with due regard to the Holy Spirit from whence they came, and by which they are truly opened. 1720. P. E.

The Scriptures to be searched.

2. The Holy Scriptures are the means of conveying and preserving to us an account of the things most surely to be believed concerning the coming of our Lord Jesus Christ in the flesh, and the fulfilling of the prophecies relating thereto. Let all, especially elders in the church and masters of families, both by example and advice, impress on the minds of the younger a reverent esteem of those Sacred Writings, and advise them to a frequent reading and meditating therein. And, Friends, you may, at proper times and seasons, give the youth to understand that the same good experience of the work of sanctification, through the operations of the Spirit of God, to which the Holy Scriptures plentifully bear testimony, is to be witnessed by believers in all generations, as well as by those in the first ages of Christianity; in doing which some account of your own experience will be helpful to them. This we recommend as the most effectual means of begetting and establishing in their minds a firm belief of the Christian doctrine in

Reverent esteem for, and instruction in Holy Scripture.

general, contained in the Bible, as well as of the necessity of the aid and help of the operations of the Holy Spirit of God in the hearts of men in particular; and of preserving them from being defiled with the many pernicious notions and principles, contrary to sound doctrine, which are at this time industriously dispersed in the nation, to the reproach of the Christian profession in general. 1728. P. E.

3. We recommend it as an incumbent duty on Friends to cause their children to be frequent in reading the Holy Scriptures, and to observe the examples of such children as in Scripture are recorded to have early learned the fear of the Lord, and hearkened to his counsel; instructing them in the fear of the Lord, planting upon their spirits impressions of reverence towards God, from whom they have their daily support; showing them they ought not to offend Him, but love, serve, and honour Him, in whose hand all blessings are. 1709. P. E.

4. We tenderly and earnestly advise and exhort all parents and masters of families, that they exert themselves in the wisdom of God, and in the strength of his love, to instruct their children and families in the doctrines and precepts of the Christian religion contained in the Holy Scriptures; and that they excite them to the diligent reading of those Sacred Writings, which plainly set forth the miraculous conception, birth, holy life, wonderful works, blessed example, meritorious death, and glorious resurrection, ascension, and mediation of our Lord and Saviour Jesus Christ; and to educate their children in the belief of those important truths, as well as in the belief of the inward manifestation and operation of the Spirit of God on their own minds; that they may reap the benefit and advantage thereof, for their own peace and everlasting happiness, which

is infinitely preferable to all other considerations. We therefore exhort, in the most earnest manner, that all be very careful in this respect; a neglect herein Monthly and Quarterly Meetings to stir up Friends to this duty being, in our judgment, very blameworthy. And further, where any deficiency of this sort appears, we recommend to Monthly and Quarterly Meetings, that they stir up those whom it may concern to their duty therein. 1732. P. E.

5. The possession of the Holy Scriptures is a precious privilege for which we must give account. May both the private and the family reading of them The Scriptures to be read in a devotional spirit. ever be conducted with reverence, and with minds gathered under the heavenly teachings of the Holy Spirit. Let not the period of silent waiting, on these occasions, be so short as to exclude or interrupt inward retirement and prayer. And we would encourage our dear Friends so to dwell under spiritual exercise on account of their beloved children and the other members of their households, that the word of tender counsel or encouragement, or the offering of prayer or thanksgiving, seasoned with grace, may not be unduly withheld. 1862. P. E.

6. While we are anxious that all our members should exercise a daily diligence in the perusal of the Sacred Volume, we would earnestly invite them Prayer for Divine teaching. Partial and exclusive views to be avoided. to wait and pray for that Divine immediate teaching, which can alone effectually illuminate its pages, and unfold their contents to the eye of the soul. "For what man knoweth the things of a man, save the spirit of man which is in him? Even so the things of God knoweth no man, but the Spirit of God." As this is our humble endeavour, the various features of Divine truth will be gradually unfolded to the seeking mind. We beseech you, dear Friends, carefully to avoid all partial and

exclusive views of religion, for these have ever been found to be the nurse of error. "The truth as it is in Jesus" forms a perfect whole; its parts are not to be separated, much less opposed to each other. They all consist in beautiful harmony; they must be gratefully accepted in their true completeness, and applied with all diligence to their practical purpose. That purpose is the renovation of our fallen nature, and the salvation of our never-dying souls. 1835. P. E.

7. Our minds have been brought into religious solicitude on behalf of our younger members, and especially such as may be in situations from home, in the desire that the care which, whether under the parental roof or in our several schools, may have been bestowed upon their religious instruction, may still be continued in this critical period of their life. Deeply impressed with the claims which these have ^{Bible-classes} upon our sympathy and nurturing care, and with ^{encouraged.} the importance of endeavouring to imbue their minds with sound religious principles, we think it right to encourage well-concerned Friends, in the exercise of a kind and Christian interest for this and every other portion of our Society, to consider whether, without in anywise interfering with our Meetings for Worship, arrangements might not be made for meeting together for the serious perusal of the Holy Scriptures. Such engagements, if rightly entered into, would, we believe, tend to promote, and not in any degree to supersede, the private perusal of the Sacred Volume.

When thus occupied in an humble and teachable disposition, and in reverent dependence upon the enlightening influence of the Holy Spirit, opportunities would be afforded for the illustration of our religious principles, and for the mutual edification and establishment of our members in the faith and hope of the Gospel. 1861.

8. We advert with much interest to the increased attention given by many of our members to the careful perusal of the Sacred Writings. May this be ever associated with a deepening sense that it is only "through ^{Devout study} of Holy ^{Scripture.} faith which is in Christ Jesus" that they can "make wise unto salvation." "The natural man receiveth not the things of the Spirit of God." The Comforter alone can open the understanding to "the truth as it is in Jesus," and to a right sense of its harmony and just proportions. And there are experiences of the inner life which, though in perfect unison with Scripture, may not be there literally described. They can only be understood as they are unfolded to the soul, waiting in simple dependence upon that Spirit who "searcheth all things, yea, the deep things of God." 1861. P. E.

9. We would earnestly caution our members—though we trust that such a caution is needed by very few—^{Experimental} against any attempts to undermine the authority ^{knowledge} of Holy Scripture. The more we are experiment- ^{of Christ} ally acquainted with the mind of Christ, the more ^{the antidote} shall we be taught the inestimable value of those records of ^{to unbelief.} which He is the central theme. Their inspiration will become not a matter of opinion merely, but of experience, as the great Inspirer of all Scripture opens and applies the precious truths which are there revealed.

Such an experience as this is still the true antidote to that speculative unbelief which pervades so much of the popular reading of the present day. For the Truth there is nothing to fear; it is safe in the keeping of God. But to the sincere inquirer we would say, Dwell not with thy doubts, but with thy convictions. Prove the Truth for thyself. Put it to the test not so much by arguing as by acting upon it. Submit thyself unto God, in the acceptance of his mercy, and in the doing of his will. 1861. P. E. 1879. P. E.

10. Placed as the Bible now is within the reach of all, The Inspirer of Scripture its true Interpreter. let it not be thrust aside in the multiplicity of our reading. Rather may we feel our responsibility in the possession of such a treasure ; and not only read it in our families, but individually set apart a portion of each day for its prayerful perusal. Let us search the Scriptures for ourselves. To the Christian the Old Testament comes with the solemn and repeated attestation of his Lord. As it is read in the light of the New, its meaning is unveiled, and the humble disciple is taught to discern the unity and mutual adaptation of the whole, and the many-sidedness and harmony of its testimony to Christ. The great Inspirer of Scripture is ever its true Interpreter. He performs this office in condescending love, not by superseding our understandings, but by renewing and enlightening them. Where Christ presides, idle speculation is hushed ; his doctrine is learned in the doing of his will, and all knowledge ripens into a deeper and richer experience of his love. 1879. P. E.

CHAPTER IV.

ON GIFTS AND STEWARDSHIPS IN THE CHURCH.

SECTION I.—The Ministry of the Gospel.

- „ II.—On Faithfulness in our several Stewardships for the Benefit of Others.
- „ III.—Extracts from the Epistles of George Fox on the Importance of Faithfulness.
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SECTION I.—THE MINISTRY OF THE GOSPEL.

1. ALL true ministry of the Gospel is from the appointment of the Lord Jesus Christ; and it is He who, by his Spirit, prepares and qualifies for the work. The gift must be exercised in continued dependence upon Him; and blessed is that ministry in which man is humbled, and Christ and his grace exalted. Gifts, precious as they may be, must not be mistaken for grace. They add to our responsibility, but they do not raise the Minister above his brethren. All are not called to be public preachers; yet it is not for any in his own will to say that he may not be so called. Let none, therefore, give themselves up to listlessness or unconcern, but let all be faithful in their appointed places. The privileges of training and education have led many to a knowledge of Holy Scripture, and to a cultivation of the understanding which may become truly serviceable, if yielded up in simple dedication to the Lord's own teaching. But how much depends upon

All true
ministry
appointed
by and dependent
upon
Christ.

this dedication. May every talent, whether natural or acquired, be offered upon the Lord's altar; may every crown be cast at the feet of Jesus; and as He is pleased to call any into his service, whether of our brethren or our sisters, may every gift be exercised in singleness of heart as unto the Lord. If we would, as a Church, vindicate and exemplify the testimony of Christianity against an exclusive and separate priesthood, it must be in becoming ourselves conformed to the mind of Christ, and in being subject to his government through the power of his Spirit. Thus will each be taught and qualified to take his part in the true Priesthood of believers. 1871. 1876. P. E.

2. A living, rightly authorized ministry has ever been a blessing to the Church. Our views on the nature and source of Gospel ministry have undergone no change. It is the prerogative of Christ Jesus our Lord to choose and to put forth his own Ministers. A clear apprehension of Scripture doctrine, or a heart enlarged in love to others, are not of themselves sufficient for this work. On true qualification for ministry. Whatever may be the talents or scriptural knowledge of any, unless there be a distinct call to the ministry, our religious Society cannot acknowledge it; and except there be a sense of the renewed putting forth and quickening influence of the Holy Spirit, we believe it to be utterly unsafe to move in this office. We thankfully believe that, from the early rise of our Society, the Lord has been pleased to bestow this gift upon servants and upon handmaidens without respect of persons, and that it has been exercised in his fear and to the honour of his name; and we would humbly acknowledge that He does not at this day withhold from us this living ministry. We pray that He may be pleased to grant us its continuance and increase, and to keep us from ever desiring any other. That which is uttered under the qualification already set forth may sometimes be only in a few sentences; but as a holy

care prevails to move only under the leadings of the Spirit of Truth, unexcited by the activity and affection of the natural man, it will contribute to the edification of the body in love. 1835. 1842. P. E.

3. The calling of the Christian Minister has its rich rewards and privileges; but at no period in the history of the Church has it been without its special trials and dangers. The caution of the apostle is at all times needed: "Giving no offence in anything, that the ministry be not blamed." Ministers, even those of large experience and gifts, may profitably be led into a review of their ministry in its varied relations. May all be preserved in the exercise of it in the life and power of the Spirit,—dividing the word aright,—not falling short of the measure of the gift, and yet not exceeding it. Public prayer, thanksgiving, and praise ought ever to spring from a living sense of the wants and condition of the congregation. In this solemn service may all be impressed with the importance of their words being few and full. 1868.

Special
counsel to
Ministers.

4. This Meeting desires and hopes that you whom the Lord hath gifted with a public testimony for his name and truth will, in this day of liberty, be diligent to visit the heritage of God in their Meetings, and more especially those least frequented. 1695. P. E.

Ministers to
be diligent
in visiting
Meetings.

5. Dear brethren and sisters, all of you have a godly care of judging or contradicting one another in public meetings, or showing marks or signs of division therein amongst Ministers or others; it being of a pernicious consequence to bring blame or contempt upon the ministry, and a great hurt to our youth and others. 1716. P. E.

Ministers not
publicly to
judge or
contradict
each other.

6. Advised, that Ministers, as well as Elders and others,
 To keep to sound words or Scripture terms. in all their preaching, writing, and conversing about the things of God, do keep to the form of sound words or Scripture terms; and that none pretend to be wise above what is there written, and in such pretended wisdom go about to explain the things of God in the words which man's wisdom teaches. 1728. P. E.

7. As the Lord in his mercy is breathing afresh on several
 Young ministers. of our youth of both sexes, and fitting them for his service, we recommend it to the Elders in every Meeting that they tenderly watch over all young Ministers, and advise and help them, as they in the wisdom of truth may be opened thereunto; nourishing that which is right and which comes forth in the savour of life, and discouraging everything that is unbecoming the ministry. 1736.

8. We further entreat you that in all your religious Meet-
 Caution to Ministers not to move in their own will. ings for the worship of Almighty God you wait in humble reverence for the influence of the Word of life. Be cautious not to move in acts of devotion in your own will: set not self to work, but patiently attend and wait for the gift and enlivening power of the Divine Spirit, without which your performances will be unacceptable and like those of old, of which it was said, "Who hath required this at your hand?" 1742. P. E.

9. In much love we caution those Friends who are con-
 To avoid censorious judgments. cerned in the work of the ministry to watch over their own spirits, and not to be hasty or censorious in passing judgment respecting the state of those who hear them, but to manifest that, in the exercise of their ministry, they are led by the love of God. 1745.

10. This Meeting recommends to Ministers on all occasions, and more especially when about to leave home in the service of the Gospel, to take care that their outward affairs are so conducted and arranged as to prevent any dishonour being brought on our religious profession, through any neglect on the one hand, or, on the other, through their being immersed in the cares of the present life. 1833.

11. Let none despise the shortness or simplicity of any offerings in the ministry, and let all be careful not to indulge in a criticising spirit, much less in controversy, or in a disposition to cavil or to judge their brethren. Such things are highly injurious and unbecoming; they lead off from that individual watchfulness and knowledge of ourselves which are essential to a growth in grace, and they are opposed to the meekness and lowliness of a disciple of Christ. Light conversation on the sacred truths of religion is also dangerous. 1835.

12. How large the wisdom, how tender the sympathy, required to be exercised towards those who believe themselves called to bear a public testimony to their Lord, especially in the earlier stages of their ministry! On the other hand, they ought to be open to the counsel of their more experienced brethren; and whilst seeking to minister for their Lord in the ability which He giveth, to be ever subject one to another in love. 1868.

13. Whilst greatly desiring an increase of labourers in the Gospel, we no less desire that the ministry amongst us may include the declaration of the whole truth as it is in Jesus, and that under his quickening power it may tend to bring many under the yoke of his love, and to edify and comfort his

people. Of whatever character the work may be in which such labourers are called to engage, let them regard it as not theirs, but their Lord's; and thus committing it into his hands, look to Him in lively faith for the needful wisdom and strength, coveting the enlargement of their gifts not in a multitude of words, but in the awakening and converting power of the Spirit. May all be diligent in the use of those means by which a growth in the gift may be promoted;—private retirement before God, meditation upon Holy Scripture, and prayer for ability to declare with clearness the simple Gospel of salvation under the anointing and guidance of the Holy Spirit. Such a cultivation of spiritual gifts is in no way incompatible with a full and implicit reliance on his immediate guidance. May those who are called to the ministry not neglect the gift which they have received, but study to show themselves approved unto God, workmen that need not be ashamed, rightly dividing the word of truth. 1868.

14. And you who are called to bear a public testimony to your Lord, let such a call be accepted as a motive ^{Concluding} ~~exhortation.~~ to increased watchfulness and humility. Be willing to feel the weight of the service as well as its privilege. Yield up yourselves wholly to the operations of his Spirit who sitteth "as a refiner and purifier of silver," to "purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness." Let self be laid low, and your will be given up to the Lord. Move only as He calls you, and be very watchful to know both the outflowing and the staying of the anointing oil. 1861. P. E. 1869. P. E.

SECTION II.—GENERAL ADVICE ON FAITHFULNESS IN OUR SEVERAL STEWARDSHIPS FOR THE BENEFIT OF OTHERS.

1. Christ, who is Head over all things to the Church, and who hath promised to be in the midst of those gathered in his name, condescends to make use of his servants, by imparting to them spiritual gifts, to be exercised under the renewed anointing of the Holy Ghost, for the conversion of sinners, and for the edification, exhortation and comfort of the assembled worshippers. Each living member of the Church of Christ has a place of service, and to such the manifestation of the Spirit is given to profit withal. We thankfully acknowledge the goodness of the Lord in the diversities of gifts, intellectual as well as spiritual, which, in his care for the Church, He is pleased to confer upon its several members. May we ever bear in mind that, however great their diversities, it is by the one Spirit they are given; however differing in the administrations, it is the same Lord; however diversified the operations, it is the same God which worketh all in all.

We believe that a freer exercise of the various gifts graciously bestowed upon our members might, under the Divine blessing, tend to the instruction, comfort, and edification of the body, and to the spreading of the "truth as it is in Jesus." We would therefore encourage Friends to be individually faithful in occupying the talent received, "as they that must give account"; in dependence upon his grace, and in loving service to Him, who loved them and gave Himself for them; remembering the apostolic injunction, "Ye are not your own, for ye are bought with a price; therefore glorify God in your body and in your spirit, which are God's." 1861.

2. No life is too long for the performance of the duties

Motives to diligence. which He who measures it out appoints for it.

May you then, beloved Friends, in the middle or in more advanced stages of life, be faithful in your several stewardships. Whether it be in the family or in the shop, in the market, the bank, or the board-room,—in those things which belong to your private or to your public duties, let the light of the Gospel shine through all. The parent, the master, the man of business, the citizen, the servant,—each has a testimony to bear for Christ. Let all be willing to dwell under a sense of their responsibilities and of their needs. Let our prayers be fervent, in the name of Jesus, for ourselves and for others. May those upon whom it rightly devolves be diligent in feeding the Lord's flock, and in gathering souls to Christ. And may none, whatever their position, overlook the lesser openings of duty. A word of counsel, of reproof, or of encouragement, spoken in season, in ever so broken a manner, whether in the family and social circle, or more publicly, how good it is! Each may be called to manifest his interest, by word or deed, on behalf of a brother or a sister; and thus to follow in the footsteps of our Divine Master, whose whole life was marked by sympathy for the sorrows and infirmities of man.

1859. P. E.

3. Let none so overcharge themselves with business,

All duties to be performed as part of our service for Christ. pleasure, or other pursuits, or so give way to the love of ease, as in any degree to obstruct the exercise of their gifts, or hinder their right

service. This is a caution needful not only for those who occupy prominent stations in the church; it is applicable alike to all the living members, and to every gift with which they may be entrusted, whether for public or for private usefulness. How influential is the example of the Christian in the midst of his outward affairs, or

of the Christian mistress of a household, when the right ordering of time, and the allotment of the right place to each duty, render the due fulfilment of religious services perfectly compatible with the diligent discharge of secular avocations. And, on the other hand, has it not sometimes happened that those who, in their earlier life, had looked forward to a time of comparative leisure and exemption from outward care, in which they would devote themselves to increased religious work amongst their neighbours or in the Church, have, when that leisure has really come, allowed increased opportunity to be accompanied by even diminished service for their Lord and his cause? Assuredly it ought not so to be. If things are in their right places, best things will be uppermost, and joy in the Lord's work on earth will be increasingly known as a foretaste of his perfected service in heaven. 1865. P. E.

4. Against the kingdom of Satan the Church of Christ should ever wage an aggressive warfare in the strength of her living Lord; and each member, in subjection to Him, should prepare himself to take his part in the mighty conflict. Each has received a talent, with the charge, "Occupy till I come." Great as are the diversities of these talents, and varied as are their spheres of operation, we desire that every true disciple, in the solemn sense of that which he owes to Him who hath loved us, may be engaged to put up the prayer, "Lord, what wilt Thou have me to do?" In whole-hearted dedication and loving obedience, in dependence upon the help of the Holy Spirit, may each follow the leadings of his Lord, and diligently labour in his appointed duty. Among the many ministries devolving upon the members of the body of Christ, that which may be little in the estimation of man will not fail, if performed in love to Jesus, and with a single eye to his glory, to be owned and blessed of Him. In First-day school instruction; in visiting

The Christian's life an aggressive warfare.

the poor and the afflicted; in reading the Scriptures to them; in giving a tract with a few appropriate words; and in many other labours of Christian love, the Saviour may be served and the enlargement of his kingdom promoted. The young may gently influence the young; striving to win them to give their hearts to Him whose yoke is easy and whose burden is light; who, in every time of difficulty or sorrow, will be their ever-present Helper and Friend. 1866. P. E.

5. We owe much to the privileges of training and education. Many have enjoyed abundant advantages in their outward circumstances or social position. Our great responsibilities.

How rich have been the manifestations of the love of God, and the visitations of his Spirit,—quickening, arousing, constraining. May we accept the word of exhortation and entreaty. Be vigilant, be faithful. In all your pursuits and engagements, keep within the restraints of a tender and enlightened conscience. May the world be crucified unto you, and ye unto the world. Neglect no opportunity for doing good. "Let your loins be girded about, and your lights burning," and ye yourselves, every one of you, "like unto men who wait for their Lord, that when He cometh and knocketh, they may open unto Him immediately." 1883. P. E.

6. We turn to our dear Friends, both younger and older, who have been led, under the constraining influences of love to Christ, into varied fields of labour amongst those around them. In assuring these of our warm sympathy, we would express the desire that in our various Meetings they may be cheered by the counsel and assistance of Friends; and that they may be enabled, on suitable occasions, to set before those who are brought under their care, the scriptural ground of those Encouragement to mission workers.

views with regard to worship and ministry which we have always maintained. 1874. P. E.

7. We recognize the great importance of the mission work of various kinds, in which many of our members are engaged, as a branch of the work of the Church which has reference to the propagation of the Gospel amongst the masses around us. Amidst the diversities of operations by the one Spirit, it may well be expected that some of the methods found useful in this field of labour will not be identical with those employed for the edification of persons brought up in the knowledge of the truth. Yet even here the wise and prayerful worker will, under his Lord's teaching and guidance, distinguish between that which may excite the sensibilities without feeding the soul, and that "sincere milk of the word" which is adapted to the newly awakened, "that they may grow thereby." 1878. P. E.

8. The Church of Christ, if true to her allegiance, cannot forget her part in the command, "Go ye into all the world, and preach the gospel to every creature." It is the operation of the Spirit of God that prepares and qualifies the instruments who shall fulfil this command. Depending on his guidance, waiting on Him for the renewal of strength, the disciple is found still sitting at the feet of Jesus, listening that he may learn, and learning that he may obey. He humbly places himself at his Lord's disposal; and when he hears the call, "Whom shall I send, and who will go for us?" is prepared to respond, in childlike reverence and love, "Here am I, send me." 1882. P. E.

SECTION III.—EXTRACTS FROM THE EPISTLES OF GEORGE FOX
ON THE IMPORTANCE OF FAITHFULNESS.

1. All Friends everywhere, that have Indians or blacks,
All to be diligent in preaching the Gospel. you are to preach the Gospel to them and other servants if you be true Christians; for the Gospel of salvation was to be preached to every creature under heaven. Christ commands it to his disciples, "Go and teach all nations, baptizing them into the name of the Father, Son, and Holy Ghost." And this is the one baptism with the Spirit into the one body, which plunges down sin and corruption, which have gotten up by disobedience and transgression; for all have been plunged into sin and death from the life; for all died in Adam. All have been subjected by the evil spirit, which hath led them out of the truth into the evil; and therefore they must all be baptized into the death of Christ, and put on Christ, if they have life. And also you must instruct and teach your Indians and negroes and all others how that Christ, by the grace of God, tasted death for every man and gave Himself a ransom for all men, to be testified in due time, and is the propitiation not for the sins of Christians only, but for the sins of the whole world. Therefore you are to open the promises of God to the ignorant, and how God would give Christ a covenant, a light to the Gentiles, the heathen, and a new covenant to the house of Israel and the house of Judah, and that He is God's salvation to the ends of the earth. 1679.*

2. All Friends everywhere, to whom God hath given a
Ministers not to hide their talent. gift of the ministry, and who use to travel up and down in the gift of the ministry, do not hide your talent, nor put your light under a bushel; nor cumber yourselves, nor entangle yourselves with the affairs

* George Fox's Epistles, No. 355, p. 427.

of this world. For the natural soldiers are not to cumber themselves with the world, much less the soldiers of Christ, who are not of this world. Therefore stir up the gift of God in you, improve it, and do not sit down, Demas-like, and embrace this present world. Be valiant for God's truth upon the earth, and spread it abroad in the daylight of Christ. As able ministers of the Spirit, sow to the Spirit, that of the Spirit ye may reap everlasting life. Go on in the Spirit, ploughing with it in the purifying hope, and threshing with the power and Spirit of God. 1690.*

3. Dear Friends and brethren, ministers, exhorters and admonishers, that are gone into America and the islands thereaway, stir up the gift of God in you and the pure mind, and improve your talents. Let your light shine among the Indians, the blacks and the whites, that ye may answer the truth in them and bring them to their standard and ensign that God hath set up, Christ Jesus. For from the rising of the sun to the going down of the same, God's name shall be great among the Gentiles. Have salt in yourselves that ye may be the salt of the earth, that ye may salt it; that it may be preserved from corruption. And all grow in the faith and grace of Christ, that ye may not be like dwarfs. And, Friends, be not negligent, but keep up your Negroes' Meetings and your family Meetings, and have Meetings with the Indian kings, and their councils and subjects everywhere, and with others: and bring them all to the baptizing and circumcising Spirit, by which they may know God and worship Him. And all take heed of sitting down in the earth, and having your minds in the earthly things, coveting and striving for the earth: for to be carnally minded brings death, and covetousness is idolatry. Be awakened to righteousness, and keep

Stir up the
gift; awake
to righteous-
ness and
keep awake.

* George Fox's Journal, First ed., 1634, p. 609.

awakened; for the enemy soweth his tares while men and women sleep in carelessness and security. Therefore so many slothful ones go in their filthy rags, and have not the fine linen, the righteousness of Christ; but are straggling, and ploughing with their ox and their ass,* in their woollen and linen garments,—mixed stuff;—and drinking of the dregs of their old bottle, and eating the sour leavened bread, which makes their hearts burn one against another. But all are to keep the Feast of Christ our Passover with the unleavened bread of sincerity and truth. This unleavened bread of life from heaven makes all hearts and souls glad and joyful and lightsome and cheerful, to serve and love God, and to love and serve one another in the peaceable truth, and to keep in the unity of God's Spirit which is the bond of peace. In this love and peace God Almighty keep all his people, and make them valiant for his Truth upon the earth, to spread it abroad both in doctrine and in good life and conversation; Amen. All the members of Christ have need one of another. The foot hath need of the hand, and the hand hath need of the foot; the ear hath need of the eye, and the eye of the ear. So that all the members are serviceable in the body of which Christ is the Head; and the Head sees their service. Therefore let none despise the least member. And have a care to keep down that greedy earthly mind, that coveteth after the riches and things of this world, and so lose the kingdom of God, that is everlasting.† 1690.

* See Deut. xxii. 10, 11.

† George Fox's Journal, under date 11th of 10th month (now 12th), 1690, pp. 610, 611. He died on the 13th of the following month.

CHAPTER V.

LOVE AND UNITY.

SECTION I.—Love One towards Another.

„ II.—Love and Unity in the Church.

SECTION I.—LOVE ONE TOWARDS ANOTHER.

1. DEAR Friends, the prosperity of truth, the increase of love, unity and peace amongst all Friends, in their respective Meetings and in general, is greatly desired by us; and that every one watch against ^{Occasions of} and shut out all occasions of offences, contentions, and ^{offence to be} divisions, and stop all whisperings, tale-bearing, back-biting- ^{avoided.} and evil-speaking tending thereunto. Be kind and tender-hearted one to another, and earnestly labour for universal love, union, and peace, in all the churches of Christ. 1689. P. E.

2. Where any hath received offence from another, let him first speak privately to the party concerned, and endeavour reconciliation between themselves; and ^{Private} not to whisper or aggravate matters against others behind ^{conference.} their backs, to the making of parties, and to the widening of the breach. 1692. P. E.

3. If you hear a report to the disadvantage of a Friend, be careful not to report it again, but go to the person of whom the report is, and inquire if it be true or not; and if it be true, then deal with such person ^{Against} for it according to the doctrine of Christ; but if false, then ^{repeating} ^{reports.}

endeavour, as much as in you lies, to stop such report.
1719. P. E.

4. Among the Gospel precepts we find nothing more strongly and frequently recommended to the primitive believers, by our Lord Jesus Christ and his apostles, than that they should love one another; and as we are sensible that nothing will more contribute to the peace and prosperity of the Church than a due regard to this advice, so we earnestly desire that it may be the care and concern of all Friends everywhere to dwell therein; and in the unity of the Holy Spirit to maintain love, concord and peace, in and among all the churches of Christ. 1730. P. E.

5. From love to Christ arises that stream of love to the brotherhood which, if suffered to flow in our hearts with unobstructed course, would bear away all malice and guile, and cause all complaints of tale-bearing and detraction to cease in our borders. O the precious care that attends the mind in which Christian charity is become habitual! "Charity," saith the apostle, "hopeth all things." It divulges not the faults of others, because in its unbounded hope it desires their removal without exposure. For the mind in which it dwells ascribes its own preservation and the cleansing of its former sins to the unbounded love of God in Christ Jesus; and it prays that all may partake of the same benefit. How opposite that disposition which delights to report evil, and to accuse! Shun it, dear friends, as the poison of asps. The sacred writings emphatically denominate the great adversary of mankind by the name of accuser of the brethren. "Follow," therefore, "peace with all men, and holiness, without which no man shall see the Lord: looking diligently, lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled." 1804. P. E.

6. Friends, seek peace and pursue it. Ye are called to love. O that the smallest germ of enmity might be eradicated from our inclosure! And verily ^{Seek peace, and dwell in humility.} there is a soil in which it cannot live, but naturally withers and dies. This soil is Christian humility; a state highly becoming and indispensable for a being who depends continually on the favour of his Lord; a state in which, of all others, he can most acceptably approach his presence; and which naturally conducts frail man to love and compassion for the companions of his frailty and poverty, yet his fellow-partakers of the offered riches of the Gospel. 1805. P. E.

7. To be "made perfect in love" is a high state of Christian excellence, and not attainable but by the ^{Love and forgiveness.} sacrifice of selfish passions. No degree of resentment can consist with this state. Some persons are apt to profess that they can forgive those whom they suppose to have injured them, when such are brought to know and acknowledge their fault. But that is little else than a disguised pride, seeking for superiority. The love which Christ commanded to his Church goes further than that. "This is my commandment, that ye love one another, as I have loved you." And how did the Lord love the world? Let the apostle answer: "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." And, Friends, mark and remember his gracious dying words, when, praying for his very persecutors, He said, "Father, forgive them, for they know not what they do." How can we expect access for our prayers at the throne of grace if we harbour any ill-will to our fellow-travellers towards immortality? Let us hear again the Saviour of men: "And when ye stand praying, forgive, if ye have aught against any." He doth not allow time for seeing the injuring person become submissive; but—*Standing, forgive*: for, "if ye do not for-

give, neither will your Father which is in heaven forgive your trespasses." O the excellence of Christian love and of the temper of forgiveness ! 1806. P. E.

8. Let Friends be prompt in undertaking, and prudent in executing, the blessed office of peacemaker. We believe that the patient endeavours of faithful Friends will be generally crowned with success, in proportion as their own minds are seeking to Jesus for assistance in performing an office on which He has pronounced his blessing ; and in endeavouring to lead the minds of contending persons to a sense of the absolute necessity for all true disciples to live in peace one with another, and to forgive one another, even as God, for Christ's sake, has forgiven them. 1812. P. E.

9. As the love of God prevails, it leads us to love one another ; but how often does the enemy of man's happiness endeavour to scatter and divide. We therefore press it upon every one to examine whether he is distinguished by this badge of discipleship. Maintain that charity which suffereth long, and is kind. Put the best construction upon the conduct and opinions one of another which circumstances will warrant. Take heed that the enemy produce no dissensions among you ; that nothing like a party spirit be ever suffered to prevail. Let each be tender of the reputation of his brother, and be earnest to possess the ornament of a meek and quiet spirit. Watch over one another for good, but not for evil ; and whilst not blind to the faults or false views of others, be especially careful not to make them a topic of common conversation. And in those cases in which it may be necessary to disclose the failings of others, be well satisfied as to the purity of your own motives, before making them the subject of even confidential communication, whether verbally or by letter.

How beautifully are the origin, the motive, and the effect of love set forth by the apostle John in the fourth chapter of his first epistle. Meditate again and again upon the comprehensive nature of this heavenly virtue, as there described. 1834. P. E.

10. How can they, whose only hope is in the Lord's mercy, indulge in hard and unforgiving thoughts towards a brother or a sister? It may be that thou hast just ground for offence. Is thy brother's trespass against thee any warrant for thy own disobedience? Consider how "exceeding broad" is the "new commandment" of thy Lord: "Love one another, as I have loved you." Wait not until thy brother be reconciled unto thee, or until he shall make the first overture. Be thyself the first to seek reconciliation, and to prove that thou art honestly desirous to submit thyself to the government of the Prince of Peace. 1872. P. E.

11. Christ died for us even when we were enemies: He has followed us by his Spirit in our many wanderings: He has borne with us in long-suffering pity: and if we hope to be forgiven, we must also forgive one another. He who yields to a suspicious and unforgiving spirit is led on to imagine things against his brother that are exaggerated, or even false. But love suffereth long and is kind. It beareth all things; it hopeth all things; it is not easily provoked; it thinketh no evil. The Christian must cherish this Christ-like disposition, and, laying aside all hard thoughts and all evil speakings, must seek, day by day, to be clothed with meekness, putting on charity as the "bond of perfectness." 1870. P. E.

SECTION II.—LOVE AND UNITY IN THE CHURCH.

1. The Church is the body of which Christ is the Head.

Blessedness
of Christian
fellowship.

In union with Him the various members are brought into fellowship with each other. Collectively they are one body; individually they are members one of another in Him. They that are truly his are in the Spirit of the Lamb. He gives them of his patience, his meekness and gentleness. He teaches them how to bear and forbear; how to "be subject one to another"; and when and how, in faithfulness to Him, their lowly and longsuffering Lord, they must make concessions to one another, and give up, if need be, something of their own individual freedom for the general good. 1878. P. E.

2. The faith which receives the Lord Jesus Christ as

Individual
subjection
to Christ.

our Saviour leads us to receive Him also as our King. Where He reigns, self is laid low: the question is not who shall be greatest, but who shall serve Him faithfully. Under the abiding presence of his Spirit, individual subjection to Christ becomes the highest joy; and in this subjection his disciples are clothed with humility, forbearing one another in love. It is here alone that the true liberty is to be found; a liberty not to please ourselves, but in all things to please Him. Each is taught, under the training of the one Master, his true line of service. There is no place for the idler; for there is work for all. Each rejoices in his brother's faithfulness, and jealousies and complainings are excluded. 1882. P. E.

3. Whilst it is at all times the duty of members of the

Caution
against
religious
controversy.

Church faithfully to maintain the Truth, and whilst some of them may rightly feel themselves called upon openly to oppose error, we believe that there is hardly anything more inimical to the growth of vital re-

ligion than indulgence in the spirit of religious controversy. Satan triumphs when he can make the name of Jesus a word of strife and debate among the professed followers of the Lord. If he, our soul's enemy, can but introduce men into his spirit, he cares little how true may be their words. Let us, therefore, each of us mind our own calling by keeping our eye single to the Lord; and then shall we know that "the fruit of the Spirit" will, in the sight of others, be "in all goodness and righteousness and truth," and to ourselves joy and peace. 1846. P. E.

4. How precious is the unity which is known amongst brethren who are made one in Christ. Their characters, their position, their gifts, their services may greatly differ, but their hearts are one. Preciousness of unity in Christ. They have one Father, who is in heaven; they serve one Master, even Christ; and amidst all the diversities of gifts and administrations it is the same Spirit that worketh all in all, dividing to every man severally as He will. We know that to realise these things fully is no small attainment,—that the complete subjection of the human heart and understanding to Divine grace is a great and a deep work. In proportion as this is not accomplished in any, will be the evidence that these are not made perfect in love. Even in the primitive Church the spirit of party and of division was early manifested. There were those who pleaded for an unhallowed liberty, whilst there were others who, with but an incomplete understanding of Divine truth, were ready to make their own narrow conceptions the universal standard, and rigidly to exclude from communion all who were not equally straitened with themselves. May we ever guard against these snares. Watching one over another for good, may our love towards each other be pure and fervent. Bearing in mind the longsuffering and patience which we have ourselves experienced, let us be willing to

exercise all patience and forbearance towards others. And if through unmerited mercy we have been taught to see more clearly, let our growth in knowledge be accompanied by the evidences of a growth in grace, ever remembering that the deepest experience in the things of God is that which brings into and preserves in the deepest humility and the most fervent love, 1857.

CHAPTER VI.

COUNSEL AS TO MARRIAGE.

1. MARRIAGE, being a divine ordinance and a solemn engagement for the term of life, is of great importance to our peace and well-being in this world, and may prove of no small consequence respecting our state in that which is to come. It was designed for the mutual assistance and comfort of both sexes, that they might be meet-helps to each other, both in spirituals and temporals, and that their endeavours might be united for the pious and proper education of their children, in the nurture and admonition of the Lord, and for suitably qualifying them to discharge their duty in their various allotments in the world. May it never be inconsiderately entered into, upon motives inconsistent with the evident intention of that unerring Wisdom by which it was primarily ordained. Marriage implies union and concurrence, as well in spiritual as in temporal concerns. Whilst the parties differ in religious views, they stand disunited in the main point: even that which should increase and confirm their mutual happiness, and render them helps and blessings to each other.

Marriage
a divine
ordinance.

To prevent falling into such engagements, it is requisite to beware of the paths that lead to them;—the sordid interests and the ensnaring friendships of the world, the contaminating pleasures and idle pastimes of earthly minds; the various solicitations and incentives to festivity and dissipation; likewise, especially, too frequent and too familiar converse with

those from whom may arise a danger of entanglement, by their alluring the passions and drawing the affections after them.

For want of due watchfulness, and obedience to the convictions of Divine grace in their consciences, many have wounded their own souls, distressed their Friends, injured their families, and done great disservice to the Church, by these unequal connexions; which have proved an inlet to much degeneracy, and mournfully affected the minds of those who labour under a living concern for the good of all, and the prosperity of Truth upon earth. 1777. P. E.

2. This Meeting is impressed with a sense of the vast influence, either for good or for evil, which marriage exercises on both the temporal and the spiritual condition of man, and earnestly desires that, in the choice of a companion for life, all may seek unto the Lord for his guidance; not allowing any merely exterior advantages to be the primary motive, and bearing in mind that an accordance in religious principles and practice is essential to the perfectness of such a union.

Cautions in
entering on
marriage.

And seeing that the real enjoyment of life is far more effectually secured by contentment, with simple habits, than by a mode of living which entails anxiety or risk, let parents, whilst they exercise a prudent care over the interests of their children, not be unduly anxious to secure worldly advantages for them on entering the marriage state. And we would affectionately encourage our younger members to be satisfied to set out in life in a manner befitting their circumstances; not seeking to imitate, in their style of living, the example of those who possess larger resources. Thus, on the one hand, they will avoid the necessity of unduly deferring their union; and, on the other, be less exposed to the temptation of launching into business beyond their means.

Many, we fear, have, under these circumstances, been induced to enter into trade on their own account with borrowed capital, who, had their views been more moderate, might, with greater safety and more real comfort to themselves, have continued, at least for a time, in the employ of others.

Moderate
views.

The solemnization of marriage should in all cases be conducted in the fear of the Lord, and in humble dependence on his blessing. On these occasions, let there not be, either in the attire of the parties themselves or in that of their relatives and friends, any display unbecoming an assembly of Christian worshippers; and may the subsequent proceedings of the marriage day, whilst characterized by cheerful enjoyment, never pass the boundary line of Christian simplicity, moderation, and self-restraint. 1857.

The fear of
the Lord.

3. May no right union be unduly delayed by overmuch carefulness as to a provision for the future. It would be far indeed from our desire to encourage a hasty and ill-advised procedure in this important matter; but we fear that, in the present day of increasing luxury and ease, there may have been a tendency, from considerations of mere worldly prudence, too long to defer unions which, with moderate views and simpler faith, might have been productive of mutual help and joy, spiritual as well as temporal. 1869. P. E.

Against
overmuch
carefulness.

4. In setting out in life, let there be a prudent and Christian care to avoid a scale of living which may minister to luxury or pride, or tend to an increase of worldly care, and thus diminish the power to devote time and money to the service of others for the Lord's sake. 1872.

Avoidance
of luxury.

5. We earnestly advise and exhort all young and unmarried Friends, that they do not make any procedure one with another upon the account of marriage, without first applying to their parents or guardians for their consent and agreement therein. And we also advise that, in the first place, all seriously wait upon the Lord for counsel and clearness before making any procedure with any, in order to marriage; that they may not be led by any forward or uncertain affections in this weighty concern, to their own hurt, the grief of their friends, and the dishonour of Truth. 1690. P. E. 1801. 1833.

6. This Meeting strongly recommends Friends to avoid and discountenance very early proceedings in regard to marriage after the death of husband or wife; Caution against early procedure after death of husband or wife. Rights of children to be secured. esteeming such conduct as tending to the dishonour and reproach of our Christian profession. And in cases of future marriage, let the rights or just expectations of children by a former marriage be carefully respected, and, where necessary, legally secured. 1691. 1833. 1872.

7. Parents are tenderly advised not to make it their first or chief care to obtain for their children large portions or settlements on marriage; but rather to be careful that their children be joined in marriage with persons of religious inclinations, suitable dispositions and temper, sobriety in manners, and diligence in business; and carefully to guard against all mixed marriages, and unequal yoking of their children. 1722. P. E.

8. We think it right to remind our members of the ancient testimony of our Society, that marriage is not a mere civil contract, but a religious act; that it is God's ordinance and not man's; and therefore seeing that the legislature has fully confirmed us in our

privilege of solemnizing marriage according to our own long-established religious usages, we desire that none of our members may be found departing therefrom. We further think it right explicitly to state our judgment, that marriages of our members before the Superintendent Registrar, though not open to the special religious objections connected with marriages by a priest, are nevertheless inconsistent with the good order of our discipline, and with our testimony to the true nature and character of the marriage ordinance. 1848.

9. The subject of the marriage of first cousins has been again seriously considered; and this Meeting concludes to rescind the regulations heretofore ^{Marriage of} first cousins. existing, disallowing such marriages. In coming to this judgment we would record our strong feeling that such marriages are highly inexpedient, and ought to be, as far as practicable, discouraged amongst us. 1883.

.*. For further advices and rules in relation to marriage, see under the head "Marriage," Part III.

CHAPTER VII.

COUNSEL TO PARENTS AND HEADS OF FAMILIES.

1. WE entreat and desire all you dear Friends that are
Parents to be faithful to their charge. parents and governors of families, that ye diligently lay to heart your work and calling in your generation for the Lord, and the charge committed to you; not only in being good examples to the younger sort, but also to use your power in your own families in educating your children and servants in modesty, sobriety, and in the fear of God. 1688. P. E.

2. As touching the education of Friends' children, for
To neglect no opportunity of instructing their children. which this Meeting hath often found a concern, we think it our duty to recommend unto you, that no opportunity be omitted, nor any endeavours wanting, to instruct them concerning the principles of Truth which we profess. 1717. P. E. 1861.

3. You who are parents of children, labour fervently in
To seek heavenly rather than earthly riches. the Spirit, with supplication unto the Lord, that He may give them an inheritance in the Truth, wherein they may be enabled to stand up in their generation after you, to his praise and glory, rather than labour to get great inheritances for them in this world; which have proved a snare and temptation to some to shun the cross and embrace the glory of this present world. But let those to whom God hath given riches take

the apostle's advice, that they "be not highminded, but fear," and trust not in uncertain riches; but "be rich in good works, ready to distribute, willing to communicate," and therein be good examples to their children. 1725. P. E.

4. Our advice and exhortation is, that all masters of families, parents, guardians and tutors of children would frequently put in practice the calling ^{Waiting upon God in their families.} together of their children and households, to wait upon the Lord in their families; that, receiving wisdom and counsel from Him, they may be enabled seasonably to exhort and encourage them to walk in the way of the Lord, to exercise themselves in reading the Holy Scriptures, and in observing the duties and precepts of holy living therein recommended. 1748. P. E.

5. To all masters and tutors of children, we affectionately address ourselves; that in a particular manner it may be your care to caution, and, as much as in ^{Against pernicious reading and conversation.} you lies, to guard the youth committed to your charge, against the dangers and allurements of evil communications, and the reading of profane and immoral writings, those powerful engines of Satan; whether they be such as directly tend to defile the affections, or, with a more specious appearance, to subvert the doctrines of Christianity by a presumptuous abuse of human reason, and by vain and subtle disputations, "after the rudiments of the world, and not after Christ." 1766. P. E.

6. As, next to our own souls, our offspring are the most immediate objects of our care and concern, it is earnestly recommended to all parents and guardians of children, that the most early opportunities be taken, in their tender years, to impress upon them ^{The fear of God and the knowledge of Holy Scripture.} a sense of the Divine Being, his wisdom, power, and omni-

presence, so as to beget a reverent fear of Him in their hearts; and, as their capacities enlarge, to acquaint them with the Holy Scriptures, by frequent and diligent reading therein; instructing them in the great love of God to mankind through Jesus Christ, the work of salvation by Him, and sanctification through his blessed Spirit. For though virtue descendeth not by lineal succession, nor piety by inheritance, yet the Almighty doth graciously regard the sincere endeavours of those parents whose early and constant care is over their offspring for good; who labour to instruct them in the fear of the Lord, and in a humble waiting for, and feeling after, those secret and tender visitations of Divine love, which are afforded for the help and direction of all. 1767. P. E.

7. The habit of a constant attendance of Meetings for Divine Worship forms an important branch of the religious education of our youth; we are therefore desirous of impressing on the minds of those to whom they are entrusted, who themselves may be diligent, to beware how they deprive their children of such opportunities on the week-day. Let not the pressing claims of higher education, now prevalent, be allowed to encroach upon the yet higher claims of religious training; but let parents select wisely such a school or college, as well as place of business, for their children, as may favour the healthiest development of the whole character, religious and moral, as well as intellectual. 1815. P. E. 1883.

8. Parents, as they watch the opening capacities of their beloved offspring, may, during their very early years, when prejudice and worldly temptations present but little obstruction to the work, instil into them the first principles of religion. It is their indispensable duty to seek opportunities for this purpose; that

they may impress upon their children the fear and the love of God, and point their early affections to the blessed Jesus, who laid down his life for them, and who has, in a peculiar manner, called them unto Himself: "Suffer little children to come unto me, and forbid them not." 1818.

9. In the earliest periods of life, much of the care of children rests with mothers, and we desire that in all cases their pious endeavours may be strengthened by the co-operation of the fathers. ^{Fathers and mothers to labour together.} The youthful mind is very early susceptible of serious impressions; and we believe that if parents are careful to watch the most favourable opportunities, they may instil religious truths, lay a foundation for correct principles, and give a right bias to the affections, which may be greatly blessed at a future day, The safe ground on which parents can proceed is, so to live, and so to wait before the throne of grace, as to be enabled to pour forth their secret prayers for the blessing of the Most High. 1821. P. E.

10. This Meeting tenderly, affectionately, yet earnestly entreats such as are parents, or have the care of children, that they be very early and firm in ^{Parental firmness necessary and endearing.} endeavouring to habituate them to a due subjection of their will; that, having maturely weighed the injunctions which they find necessary to impose, they suffer them not to be disregarded and disobeyed. The habit of obedience, which may thus be induced, will render the relation of parent and child additionally endearing; and as it will prepare the infant mind for a more ready reception of the necessary restraints of the cross, it may be considered as in part preparing the way of the Lord: whilst those who neglect to bend the tender minds of their children to parental authority, and who connive at their early tendencies to hurtful gratifications, are, more or less, making way for the enemy and destroyer. 1822.

11. We affectionately exhort parents, and all who have the care of children and of young persons, constantly to bear in remembrance the great value of a tender conscience; and to turn their attention to the secret instructions of Divine Grace, reproving for evil, and bringing peace for doing well. Be concerned, dear Friends of this class, early to subject the wills of those entrusted to your charge; encourage them to fix their affections on things which are eternal; set before them the necessity of being converted from the evil of their own hearts, and kept clean from the sin which abounds in the world; impress them with a sense of the holiness and purity of God, and of his righteous law; instruct them in the invaluable truths of the Bible, and lead them to seek after the practical application of its precepts and doctrines under the influence of the Holy Spirit. By such a course of religious care and Christian instruction, carried on in simple, humble dependence upon God, you will perform the great duty of bringing them up in the nurture and admonition of the Lord. 1830. P. E.

12. Our sympathy and esteem are peculiarly due to those who are conscientiously occupied in discharging the responsible duties attached to the care of youth. With the right fulfilment of your trust, dear Friends, our hopes of a succeeding generation are intimately connected. Your calling is arduous, but of eminent utility; and one in which you have abundant opportunity to serve the Lord. You have especial need to seek for the wisdom which is from above; but if, through heavenly help, you have been made instrumental in establishing correct moral habits and sound religious principles, however limited your sphere, you may hope to partake of the blessing of them "that turn many to righteousness." 1833. P. E.

13. The end of all religious training is to bring the mind under subjection to the will of God, to lead our children unto

Jesus, that through Him they may obtain the forgiveness of sins, and be taught in his school the lessons of his truth and love. How, dear Friends, shall we prosecute this work, if we have not ourselves submitted to the yoke of Christ and been taught of Him ?

Leading our
children to
Jesus.

We believe that not a few, who have been measurably thus instructed, and who are religiously concerned for the welfare of their families, will do well to look around them and consider whether there be anything in their habits of life, in the indulgences which they allow themselves, in the character of their conversation, in the persons with whom their children have intercourse, or in the books and other publications which are permitted to enter their houses, opposed to the training of their families in a religious life and conversation. Let us not esteem any of these things as insignificant.

Guarding
against self-
indulgent
habits, read-
ing and com-
panionships.

Parents should beware that they do not cherish the seeds of vanity in their offspring, by providing them with ornamental attire, or gratify similar dispositions in themselves, by thus decorating their children even of the tenderest age. The will should be early subjected in the authority of Christian love ; and children accustomed, from their very infancy, to a strict adherence to truth-speaking.

Above all things, seek to impress upon the susceptible minds of our youth, the fear and love of their Creator and Redeemer, and the importance of giving heed to those gentle intimations of his will which are made by the Spirit of Truth upon the youthful heart. 1842.

Truth-speak-
ing, and the
fear and
love of God.

14. How important to the Church is the influence of the Christian woman. In how many ways does the Christian adorning give additional power and sweetness to all that is attractive and persuasive in her character. To the sister whose heart is consecrated to the

Influence of
the Christian
woman.

Lord belongs, in the appointment of Him who has ordained the family as the training school of society, that place in her brother's deepest and purest affections, which gives to her example and counsel a heavenly charm, and has often proved a blessing for time and for eternity. And in what language shall we speak of the influence of the wife and the mother? As a living power in the hearts of her husband and children, her language or example seldom fails to be effective. Upon her, to a large extent, devolves the responsible privilege of training her children, in those years when the mind is open to its tenderest and most abiding impressions. In view of the solemn trust involved in the possession of such an influence, our hearts are lifted up in prayer that it may please the Lord so to turn his hand upon our beloved sisters, that, shining more and more in the beauty of holiness, all that is lovely and influential may be employed on behalf of Christ, that He may be served and glorified in all our families. 1864. P. E.

15. It is not on the highly-gifted parent alone that the duty is imposed of training up his children in the fear of God, and in the knowledge of the Holy Scriptures; it is a charge laid upon every parent; and the sense of our own insufficiency, however deeply felt, will prove no valid plea for neglect, when we are called to account for the trust committed to our keeping. Let none, whilst endeavouring, with single-minded earnestness and in reliance upon higher aid, to discharge this duty, doubt that ability will be granted to them; let them rather believe that they will reap the reward of their efforts in a blessing upon their children and upon themselves. The endearing relation which subsists between parent and child ought surely to awaken in the hearts of parents earnest breathings of spirit, that they may be helped to train their children, even from

All parents
responsible
for their
children's
training.

very early years, in tenderness of conscience, in obedience to the restraints and guidance of the Holy Spirit, and in the love of Christ our Saviour.

How appropriate and how interesting would be the occupation of a few minutes each evening before retiring to rest, and of larger portions of time on First-days, in hearing each child of a family repeat a Scripture text learned during the day, or passages from the psalms and the prophecies, or from the parables and precepts of our Lord. Whilst such exercises would richly store the memory and strengthen the intellect, how many opportunities would they afford to the watchful parent to impart some lesson of Christian practice, or to present some simple view of Divine truth. 1857.

16. Christian fathers and mothers, honour the Lord in your families. Let your lives be a daily confession of Christ in your households. In connection with the family reading of the Scriptures, and the accompanying devotional silence, which we trust will ever be felt to be precious, quench not the gentle drawings of Divine love, prompting the word of exhortation or instruction, or the outpouring of the heart in prayer. Pray with, as well as for your children, watching for opportunities of uniting with them individually in the exercise of this blessed privilege. And seek for ability on these occasions to bring the special needs of each before our loving Father in Heaven. Let none think that their religious concern for their children will be in vain. How often have hearts been lifted up in gratitude and praise in the remembrance of the Christian walk, the prayerful spirit, the faithful counsel, the loving sympathy, of the father or the mother now at rest in Jesus. 1866. P. E. 1883.

Honour the
Lord in the
family.

17. Of all the influences bestowed by God upon man,

one of the most important and responsible is that of the parent. Filial submission is the first commandment with promise; and the Divine precept to the child involves the obligation on the parent so to walk before his children as to be worthy of the honour and obedience thus enjoined. Be encouraged, dear Friends who are parents, to fulfil this obligation. Pray earnestly and in faith for the wisdom of which you must feel the want. Remember that in entrusting you with children your Father in heaven has devolved upon you the high privilege of nurturing them for Himself. A neglect of your duty towards them is an act of unfaithfulness in this your important stewardship, as well as a betrayal of their best interests. It was, we trust, your desire to enter into the solemn covenant of marriage in the fear of the Lord; and now that He has given you these tokens of his love, may you still walk in his fear, and feel it your privilege and joy to train up your children in his nurture and in his admonition. They partake with you of a fallen nature; and it is your sacred duty to strive, through Divine help, to lead them to Him in whom is plenteous redemption. Be much in prayer on their account. Seek for opportunities of speaking to them with a view to their being brought to the experience of a definite personal interest in Christ as their Saviour; not necessarily in all cases looking for responsive expression. And whilst providing liberal instruction for your children, may you never be drawn aside by the desire for fashionable or merely ornamental accomplishments, from a course of training and education conducive to a useful and honourable life upon earth, and in harmony with the discipline that renders meet for heaven. 1868. P. E. 1869. P. E. 1881. P. E.

18. Based upon the Divine ordinance of marriage, the family is designed, under the influences of faith and love, to be not only the cradle of the Church, but the training-

school both for earth and for heaven. Let fathers and mothers amongst us be faithful to their solemn responsibilities. Their children are given them ^{The family} in trust for the Lord. Natural affection may ^{the cradle of} ^{the Church.} ordinarily furnish a sufficient stimulus as regards a provision in temporal things; nay, a guard may even be needful that this be kept within due limits. But the privilege of Christian parents is hallowed by yet more blessed obligations. They are called upon diligently to instruct their children in the knowledge of Holy Scripture. It is theirs to bring their children to Jesus that He may bless them; to train them, from their earliest years, in a reverent submission to the inward convictions and guidance of the Holy Spirit; and by their own counsel and example to help them forward in the way to Zion; that so parents and children may rejoice together in Him "of whom the whole family in heaven and earth is named." 1871. P. E.

CHAPTER VIII.

COUNSEL TO THE YOUNG.

1. **STRONG** are our desires for you, beloved young Friends,
Counsel to
give them-
selves to the
Lord. that you may know the work of the Lord not only
to be begun, but to be carried forward in your
hearts. Dwell under the power and discipline
of the Spirit of the Lord. Give place to no views which
would in the least degree weaken your faith in the sacred
and all-important doctrines of that salvation which is in
Christ. Feeling your own weakness and the limited powers
of the human intellect, may you accept these doctrines in
reverence of soul, in simplicity, and in godly sincerity. Pray
that you may be kept in that humble, dependent state of
mind in which the Lord, by his Spirit, gradually unfolds the
deep things of his kingdom, and grants a holy settlement in
the experience of their reality. "Love not the world, neither
the things that are in the world." Under a sense of the
many temptations which beset your path, earnest is our con-
cern that you may now, in early life, choose the Lord for your
portion. Set apart at least a short time daily for private
retirement. Seek for the guidance of the Holy Spirit. Thus
will you escape many trials, and practically realise the truth
that "Godliness is profitable unto all things, having promise
of the life that now is, and of that which is to come." Let
not pleasure, profit, or advancement in life, be your first
desire, but be concerned above all things to know your
calling and election in Christ to be made sure. 1851. P. E.

2. Beloved youth, guard in an especial manner against the first sacrifices of duty to inclination. If ye curb inordinate desires in their infancy, your victory over future temptations will be the more easy, and through faith in Him that hath loved us and hath overcome, ye will in time be "more than conquerors"; but if ye shrink from the conflict, or resign the victory to the tempter, ye will be despoiled of the armour designed to serve you in future assaults, and may become unable to resist, in your further progress through life, temptations which in the fresh morning of your day ye would have held in abhorrence. 1795. P. E.

3. Many of you, dear youth, are no strangers to the practice of the devotional reading of the Holy Scriptures, and to some we trust it has already been blessed. Allot a portion of each day to read and meditate upon the Sacred Volume in private, steadily directing your minds to Him who alone can open and apply the Scriptures to your spiritual benefit. In these seasons of retirement, enter into a close examination of the state of your own hearts; and, as you may be enabled, pray to the Almighty for preservation from the temptations with which you are encompassed.

Be very careful, we beseech you, not to read publications which openly, or indirectly, inculcate a disbelief in the benefits procured to us by the sufferings and death of Christ, in the divinity of Him our Lord and Saviour, or in the perceptible guidance of his Spirit. 1815. P. E. 1820. P. E.

4. Dear young Friends, earnest have been our desires that you may all not only be professors with us, but by obedience to the Spirit of Christ become real possessors of the Truth as it is in Jesus. We are persuaded that, in the eyes of many amongst you, the Truth

has indeed appeared lovely: why, then, is there not a full surrender to its power and to its convictions? The Lord loveth an early sacrifice. His numberless blessings call for your gratitude and your allegiance; and mournful indeed will be the reflection, should your days be lengthened to advanced age, that you have slighted the mercies of a gracious Creator, that you have preferred the love of the world and its fading pleasures, and that there can be no peaceful retrospect on devotedness to his cause. 1818. P. E.

5. We recommend to such of our young Friends as know and approve what is excellent, and may have been strengthened in some degree to practise it, not to shrink from modestly, yet faithfully counselling their associates in early life, when they may be deviating from the path of duty. A tender caution may be received with peculiar advantage, when those to whom it is given know that their counsellors are still alike subject to the same temptations to which they are exposed. 1827. P. E.

6. The more our young Friends are engaged to dwell in true humility, the more will they evince that respect for age. respect for age and experience which has ever characterised every well-regulated community, whether civil or religious. It was an injunction to Israel of old, and we regard it as a standing precept, "Thou shalt rise up before the hoary head, and honour the face of the old man, and fear thy God." 1835.

7. Our sympathy is awakened for our young men who are sent out as commercial travellers. This occupation renders it highly important to maintain, through holy aid, a firm and Christian course of conduct. The employment leads to the frequenting of inns. The company there met with is often inimical to a growth in

grace, and exposes to intemperance and other vices. When young men are thus from home, we affectionately exhort them to seek the company of Friends, and gratefully to avail themselves of those kind and hospitable attentions which are offered to them. It is very important that their arrangements be such that they can spend the First-day of the week where our Meetings for Worship are held; and that, as far as practicable, they attend also a Mid-week Meeting. 1834. P. E.

8. The circumstances of our beloved young Friends, whether under the shelter of watchful parental ^{And with the} care, or exposed to the temptations of the metro-^{young in their}polis and other large towns, have at this time ^{special} temptations. had our very serious consideration. We do not forget the temptations of our early life, and especially those incident to our entrance upon general intercourse with the world; they were slippery paths to us, and, with humble thanksgivings to God, we call to mind the tender care of his fatherly providence, the pleadings of his warning voice, and his forbearance towards us. We know that, up to this hour, we have nothing to depend upon but the free mercy of God in Jesus Christ our Lord; but through the aboundings of his grace renewed unto us, we cannot but express our strong solicitude—our prayer—that it may please the Lord to deal graciously with you, dear young Friends; that He may never take his Holy Spirit from you, but deepen and strengthen your convictions of the guilt of sin, its hatefulness in his holy sight, and its certain and awful consequences to the impenitent and unconverted. O that we could induce you duly to appreciate these tokens of our heavenly Father's love, and that nothing may ever tempt you to call in question the Divine origin of those secret checks in the conscience, those pleadings of the Holy Spirit, by which our heavenly Father would draw you to Himself, and make

you rich partakers of that pardon and reconciliation which He grants to his believing and contrite children, through the blessed intercession of our Saviour. Open your hearts to Him that standeth at the door and knocks ; suffer his love to prevail ; strive to enter in at the strait gate ; we press it upon you with the most earnest and tender entreaty. There is much by which many of you are surrounded at the present day, which would draw you away from the humbling discipline of the cross, and induce you to seek an easier path to the kingdom. But the words of our Lord are simple, plain, and full : " Strait is the gate, and narrow is the way, which leadeth unto life." 1837. P. E. 1883.

9. We tenderly sympathize with those beloved younger Friends, who feel that they are, as it were, passing through the wilderness, and whose souls are often discouraged because of the way. To the young disciple the conflict is at times severe. Temptation is strong, whilst the heart is weak, tremblingly halting between Christ and the world. In straits such as these, may you never yield to the suggestions of the carnal mind. Consult not how far you may safely indulge yourselves, or how nearly you may approximate to the ways and habits of the world. Be in earnest to realise a yet closer and more dependent walk with God. The faith that leads you unto Christ will, as it is exercised, give you the victory, through Him. To our fallen nature the path of the cross has ever been a strait and narrow path ; but He who hath appointed it will make it easy, and even full of joy, to them that are led by Him ; not by widening it, or changing its course, but by bringing their wills into harmony with it. Gently, and at times very gradually, yet surely, does he accustom them to his yoke, and prepare and strengthen them for the difficulties of the way. In submitting to his training, beloved younger Friends, is true liberty to be

Victory
through con-
flict ; true
liberty in
subjection
to Christ.

found. In the service of Christ you will find abundant scope for the right employment of every talent, and, in the enjoyment of his love, your cup will overflow with blessing and praise. 1858. P. E.

10. The present is a day of inquiry and discussion, of bold assertion and varied opinions. How im-
portant is it to the young disciple, under such The blessedness of Christ's training. circumstances, to be kept faithful to the teaching and training of his Divine Master. How necessary that he should not mistake the false liberty of the natural will, which is in bondage to its own unrenewed desires, for the true and glorious liberty wherewith Christ makes his people free, and in which his service is their delight. Let no knowledge, no gifts, no merely human acquirements or qualifications, ever be preferred before the humbling operations of Divine grace. It is not they who are ever halting at the threshold of the sanctuary, doubting and questioning, but they who conform to the needful discipline, and who enter in through the appointed means of access, who become prepared to join in the services, and to partake of the inestimable privileges, of the true worshippers of God. 1857.

11. Beloved younger brethren and sisters! may you more and more feel that you are not your own; that you are bought with a price. Where much is Bought with a price; called to win an immortal crown. given, there, in the great day of final account, will much be required. May all your talents be freely offered unto the Lord, and consecrated to his blessed service. May every crown be cast at the feet of Jesus. Bear in mind that the unfaithfulness or infirmities of others, whatever be their age or station, will furnish no excuse for you. Their mistakes or inconsistencies will not relieve you, as you grow in Christian experience and attainment, from the faithful exercise of all those gifts which it may please the

Lord in his mercy to bestow upon you, to the help of the Church and to the praise of his great and worthy name. The prize is before you: it is a prize not of earth but of heaven; to be obtained not without conflict, through heartfelt repentance, through the forsaking of sin, through the way of the cross, through the life of faith, looking unto Jesus. Press on towards this prize, we entreat you. Shrink not from the warfare: yield up your hearts unreservedly unto Him who will fight for you, the Captain of your salvation. So shall the crown immortal be yours; so shall you for ever rejoice in God your Saviour, and adore his abundant mercy who hath prepared for those that love Him "an inheritance incorruptible and undefiled, and that fadeth not away." 1851.

CHAPTER IX.

CHRISTIAN LIFE IN ITS VARIOUS MANIFESTATIONS.

SECTION I.—Walk with God.

„ II.—Privileges of the First day of the week.

„ III.—Christian Self-Denial.

Division 1. Simplicity and Moderation. 2. Christian Self-denial in its application to the Use of Intoxicating Beverages. 3. Christian Self-denial in its application to Amusements and Recreations. 4. Books and Reading.

„ IV.—Uprightness and Integrity.

Division 1. Business and Trade. 2. Frequent Inspection of Affairs and Early Disclosure of Pecuniary Difficulties. 3. Counsel to those in Insolvent Circumstances. 4. Advice as to the Making of Wills.

„ V.—On Liberality and Benevolence, and against Covetousness.

„ VI.—Counsel to Employers.

„ VII.—Christian Life in Relation to Civil Government.

„ VIII.—Advice to Emigrants.

SECTION I.—WALK WITH GOD.

1. “God is faithful,” who has called us “unto the fellowship of his Son Jesus Christ our Lord.” With Him, there is bread for the hungry, water for the thirsty, strength for the weak, healing for the sick, and life for the dead. Who amongst us, beloved Friends, has not been made a partaker of the offers of his grace?

The call to
a change
of heart.

To which of us has it not been proclaimed, "Behold the Lamb of God, which taketh away the sin of the world"? For which of us hath Christ not died? And is there one amongst us unacquainted with the inward pleadings of the Holy Spirit, contriting the heart, and graciously inviting to the full acceptance and enjoyment, in the obedience of faith, of the plenteous redemption which is in Christ? May none in anywise shrink from the full surrender of heart unto Him. To be baptized with the Holy Ghost, to experience the circumcision of the heart, is indispensably necessary to membership in the Church of the redeemed. How inestimable is the value, how full of woe is the loss, of the immortal soul. May none, then, be loitering as at the threshold of the sanctuary; prepared, it may be, to rejoice at the entering in of others, without entering in themselves. May none allow the strength and vigour of their days to pass away as though they had no object beyond this transitory life: but may each, in reverence and godly fear, keep continually in remembrance the infinite importance of our present stewardship; and that we are individually called by the most impressive considerations, not to be spectators merely of the Christian race, but to run that race ourselves, if we would, in the end, through unmerited mercy, obtain the incorruptible crown. 1856. P. E.

2. What is the Church, beloved Friends, but the Lord's flock, "which He has purchased with his own blood"? He sought them when they were "as Living membership with the Church of the Redeemed. sheep going astray." He taught them by his Spirit the misery of that state of bondage in which they were held. And in yielding themselves to Him, they have experienced the blessedness of that repentance unto salvation which involves a real change of heart and life; in which evil is forsaken, and Christ is accepted both as a

“Prince and a Saviour.” Convincing them of sin, the Spirit has testified to them of the holiness and the love of God in the redemption which is in Christ Jesus. The light which enabled them to see their transgressions still reveals, with ever-increasing clearness, the Lamb that was slain. They know that they are not their own; that they are bought with a price; and that they are bound to glorify God in their body and in their spirit, which are God’s.

It is an experience such as this, grounded upon genuine conversion, and sustained by the abiding presence of the Spirit, which gives to the individual believer, ^{Life from Christ, life in Christ, the basis of life for Christ.} and to the Church, their true motive power. Without this, our Christianity is but a name; and if we have a name that we live, when we are dead, what doth it profit? Life *from* Christ,—life *in* Christ,—must ever be the basis of life *for* Christ. Life in Christ is a continued abiding in his love. For this we have been created and redeemed; and in this alone can the longings of our immortal souls be satisfied. His love is the one “expulsive power,” divinely ordained to drive out, and to take the place of, the spirit of worldliness. 1883. P. E.

3. May all keep and walk in Christ Jesus, the Sanctuary; for in Him are peace and safety, who destroys the ^{Leading to an abiding in Him the} destroyer, the enmity, and adversary. For Christ is your Sanctuary in this day of storm and tempest, ^{Sanctuary;} in whom you have rest and peace. And therefore, whatever storms or tempests may arise within or without, Christ your Sanctuary is over them all, who has all power in heaven and earth given unto Him; and none is able to pluck his lambs and sheep out of his Father’s or his hand, who is the true Shepherd; neither are any able to hurt the hair of your head, except it be permitted for your trial. And therefore rejoice in his power, the Lamb of God who hath the victory

over all, both within and without ; He by whom all things were made, and is over all ; the first and the last ; the Amen. 1683. P. E.

4. It is much upon us to put Friends in remembrance to keep to the ancient testimony Truth begat in our hearts in the beginning, against the spirit of this world ; for which many have suffered cruel mockings, beating, stoning, etc., particularly as to the corrupt fashions, dealings and language of the world, their overreaching, and vain jestings ; that the cross of Christ in all things may be kept to, which preserves Friends blameless, and honours the Lord's name and truth in the earth. 1675.

5. In these days of religious liberty, in which our intercourse with those of other Societies is widely different from that which obtained in the times of our pious predecessors, it becomes us to be especially careful that we do not in any way compromise our ancient principles and testimonies. We believe that it is equally incumbent on us, as on those who were made instrumental in first gathering our Society, to maintain those views and practices by which they were distinguished. And we feel desirous that, both in the performance of our civil duties and in associating with others for objects of benevolence, we may all be concerned in no way to forfeit the character of consistency, but in all things to adorn the doctrine of God our Saviour. It is alike important to our own benefit, and to that of the universal Church of Christ, that we do not shrink from filling that station in it which Divine Wisdom has assigned us, but that in singleness of heart we give ourselves up to what it may be our individual duty to perform. 1828. P. E.

6. Mighty and, when submitted to, all-prevailing is the work of the Spirit in arousing the soul from its slumbers, in breaking up its false rest, and in bringing to that simple, childlike, yet reverential faith in the Son of God, in which every other confidence is renounced, and He is accepted both as our Saviour and our King.

Herein, beloved Friends, is the true rest of the Christian. Not a rest in indolent quietude, but in delighting in God. In this blessed state his commandments are not grievous: the new man in Christ accepts them with joy as his "heritage for ever," and in the keeping of them great is his reward. May it be our individual concern to know for ourselves this rest. As the attainment of it has been made possible to us only through the infinite love of Christ in offering up Himself a sacrifice for us, "the just for the unjust"; let us ever remember that the same love has inseparably connected the full participation of it with the humbling of the heart to take his yoke upon us and to learn of Him. 1861. P. E.

7. "Be ye therefore followers of God as dear children." Keep within the restraints of his Spirit in your outward engagements, and even in pursuing the higher gratifications of intellect or taste. Seek not how near you can approach the world; how much of its care, its business, or its enjoyments you can partake of, without the loss of heaven; but rather, how closely you can follow Christ in the obedience of faith. As this is the guiding principle of action, the walk of the believer, both in private and in public, becomes a continued walk with God. He fulfils the duties of earth, as one who has his citizenship in heaven. He will watch both against the influences of worldly care, and against the seductions of luxury and ease. In his pursuits, in the choice both of his reading and of his companions, in his engagements, whether in the Church or in the world, he will be governed by an

Love to God
an instinct
of the
renewed
nature;

habitual reference to the will of God, towards Whom his heart will turn with the instincts of the renewed nature, as the needle to the pole. 1871. P. E. 1873. P. E.

8. A close walk with God is indispensable both for our individual and our congregational life. In proportion as this is wanting, deadness enters into the Church. Vital religion is no mere negation. It is eminently practical. It is nothing less than the following of God in childlike trust and obedience. Love to Christ and work for Him will leave no room for the world or its spirit. The mind is renewed; the tastes are changed. Our all-wise and loving Father withdraws his children from every unlawful gratification, not for the diminution of their happiness, but that He may give them in Himself and in his service pure and substantial joy. 1881. P. E.

SECTION II.—PRIVILEGES OF THE FIRST DAY OF THE WEEK.

1. Whilst the remembrance of our Creator ought at all times to be present with us, it is our concern that the day more particularly set apart for public worship may be rightly observed. It is no small privilege to be living in a country where much more regard is paid to this duty than in many others; and it highly becomes us to be careful that our example in this respect be consistent with the profession we make to the world.

May all our Friends seriously examine whether the mode of spending that portion of the day, not occupied with the attendance of our Meetings for Worship, is that which is likely to contribute to the eternal interests of the soul; and whether the character both of their pursuits and of their conversation be such as may tend to confirm rather than

to dissipate any religious impression that may have been received.

Many have derived great increase of spiritual strength, both on this and on other days, from private retirement; from reading the Holy Scriptures with minds turned to their Divine Author, in desire that He would bless them to their comfort and edification; and from reading the lives and experience of the Lord's faithful servants.

On this day of the week especially, ought the households of Friends to be assembled for the reading of the Scriptures, and for waiting upon the Lord;—a practice to which we wish particularly to call the attention of those who live in remote and secluded situations. 1817. P. E. 1828. P. E. 1861.

2. We rejoice that so many of our members are engaged in efforts to promote the best interests of their fellow-men in First-day schools and in other ways. May these persevere in a course of devotedness and consistency, knowing that the harvest is hastening on, when there shall be a blessed reaping to them that faint not. Let the language of our Redeemer be their constant watchword: "Without me ye can do nothing."

It is in a feeling of cordial sympathy with the earnest workers that we would affectionately remind them that, even in these labours, the human mind needs rest and refreshment. For this the First day of the week has been mercifully bestowed; and, in a Christianly wise economy of our time and strength, the engagements of that day will be so ordered, as not to frustrate this gracious provision, or to shut out the opportunity either for public worship, or for private retirement and devotional reading.

But let not this hint encourage others to excuse themselves from their right part in these blessed labours. The hours of the working day are numbered, and are at most very few. Every moment that is wasted shortens our only opportunity

for service, and echoes back, as it leaves us, the solemn words, "The night cometh, when no man can work." 1883.

SECTION III.—CHRISTIAN SELF-DENIAL.

Division 1. Simplicity and Moderation.

1. We earnestly desire that Friends everywhere keep under the leadings and guidance of the Spirit of Truth in their outward habits and fashions; not suffering the spirit of the world to get over them, in a lust to be like unto it in things useless and superfluous; lest it prevail upon them, by giving way to it little by little, till it leads them from the simplicity and plainness that become the Gospel; and so from one vain liberty to another, till they come to lose the blessed liberty that is in Christ, into which they were in measure redeemed, and fall back into the bondage of the world's spirit, and grow up into the liberty of the flesh with the lust and concupiscence thereof; and so lose both their name and place in the Truth, as too many have done. 1688. P. E.

2. It is our tender and Christian advice that Friends take care to keep to truth and plainness, in language, habit, deportment, and behaviour; that the simplicity of Truth in these things may not wear out or be lost in our days, nor in those of our posterity; and to avoid pride and immodesty in apparel, and all vain and superfluous fashions of the world. 1691. P. E.

3. It is also our concern earnestly to exhort Friends, both men and women, to watch against the growing sin of pride, and to beware of adorning themselves in a manner at variance with the plainness and simplicity of the Truth we make profession of. O that they

would duly consider that reproof which the Lord, by the mouth of his prophet, pronounced against the haughty daughters of Zion (Isa. iii. 16—24), where he describes even the particularities of their dressings and ornaments, as displeasing to the Lord, and drawing down his judgments upon them. "I will," saith the apostle Paul, "that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broidered hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works:" plainly showing that such adornings are contrary to the profession of godliness. The apostle Peter also is very full in his exhortations on this subject: "Whose adorning," saith he, "let it not be that outward adorning, of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price; for after this manner in the old time the holy women also who trusted in God adorned themselves." 1739. P. E.

4. It was in the hearty reception of the government of Christ, and in love to Him and fidelity to his law, that our forefathers, in the light of that Truth which the Lord was pleased so largely to shed upon them, were led to the full testimony which they bore against the flattery, pride, and untruth which have ever so largely insinuated themselves into the established customs and the changing fashions of the world. They were an honest, plain, truth-speaking people; their conduct manifested that they were not of this world; and they believed it right to train up their children in those habits and practices into which the law of Christ had led them. Our present concern is that we may all be brought to follow Christ in the same faithfulness and devotedness of heart. 1842.

The true
ground of
Christian
simplicity.

5. We are apprehensive that a degree of display, of luxury, and of self-indulgence, has crept in amongst us, tending not only to gratify the vain mind, but more or less to benumb the spiritual faculties; and the effect is often not less injurious upon the children of those who, in these particulars, are departing from our testimonies. We fear also that some, who are in moderate, or even in limited circumstances, being led away by a desire to imitate those whose means are more ample, have been induced to set out in life on a scale of expenditure unsuited to their income, and have thereby been led into a course which has ended in ruin; and where this may not have been the result, their time, their strength and their hearts have, in consequence of the efforts to meet such expenditure, been absorbed by the pursuits of business, to a degree detrimental to their religious growth and to their usefulness in the Church. 1849. P. E.

6. How important, in its connexion with the great work of the Holy Spirit, is the duty of cultivating a tender religious susceptibility. Christianity is intended to influence the whole life and conversation. Some of its most precious promises relate to the daily conduct and experience of the believer. "I will dwell in them, and walk in them," saith the Lord. Marvellous condescension! Blessed is he who, in the living sense of it, abides continually in the filial fear of offending God. His tastes and perceptions being renewed from above, he will separate himself from that which the Lord hateth, and which his Spirit reproves. Faithfulness to the Divine requireing in the varied details of life leads him into nonconformity with the world; and in this nonconformity he is, of necessity, a marked man amongst the worldly or less restrained. It was a deep consciousness of the essentially practical character of true religion that led our forefathers to be distinguished from others. Often and feelingly did they declare that they

affected no singularity, and imposed no merely human restraints; that they had no pleasure in offending their neighbour, and no stoical indifference to personal suffering! but that it was in the exercise of a good conscience towards God and man that they were constrained to differ from others in these respects. Like them, we would plead for conformity unto Christ. The testimony which we receive from Him is to simplicity, truth-speaking and self-denial. These we continue to esteem to be among the distinguishing features of complete, practical Christianity. 1858. P. E.

Division 2. Christian Self-denial in its application to the Use of Intoxicating Beverages.

1. As temperance and moderation are virtues proceeding from true religion, and are of great benefit and advantage, we beseech all to be careful of their ^{Temperance inculcated.} conduct and behaviour, abstaining from every "appearance of evil"; and as an excess in drinking has been too prevalent among many of the inhabitants of these nations, we recommend to all Friends a watchful care over themselves, attended with a religious and prudent zeal against a practice so dishonourable and pernicious. 1751. P. E.

2. We desire that all under our name may be cautious of remaining in public-houses after the purpose of business or of refreshment is accomplished. ^{Against frequenting public-houses.} To make them a resort for any other purpose, may it never need to be named among a people who profess the practice of Christian sobriety. 1797. P. E.

3. This Meeting has been brought under renewed concern respecting the dreadful evils which result to the community from intemperance, and especially ^{Abstinence from distilled spirits.} from the use of ardent spirits: and it recommends to Friends individually, seriously to examine what

it is in their power to do towards diminishing this fruitful source of evil. We consider that abstaining from the use of distilled spirits, except for medicinal purposes, would not only preserve many from a snare into which they might otherwise be drawn, but might be highly useful as an example to others more exposed to the temptation; and we believe that those who, from love to God and their neighbour, are willing thus to deny themselves the use of these articles, will find satisfaction therein. 1835.

4. To indulgence in the use of intoxicating liquors, more than to any other cause, must be attributed the fearful amount of sin and misery, of poverty and crime, which exists in our land; and it, at the same time, presents the greatest obstruction, exerted by any single agency, to the moral and religious improvement of our countrymen, and to the extension of the Redeemer's kingdom in the earth. We rejoice in witnessing the Christian labours of many of our members in their advocacy and promotion of the cause of temperance; and we cordially desire their encouragement in this good work. The progress and extended benefits of this cause are, we believe, largely dependent upon the influence exerted by professing members of the Christian Church. We would, therefore, affectionately invite all our Friends seriously to ponder the responsibility of their example and influence in regard to this momentous subject, and prayerfully to seek to know what is their individual duty in relation to it. 1867.

5. In contemplating the ravages, moral as well as physical, consequent upon the drinking customs of our country, we have again been introduced into deep religious concern. We attempt not to define the limits of individual duty; but we desire that all our members may be willing, in the fear of the Lord, to take a calm view of

this great subject. In looking at the vast extent of sin, wretchedness, and woe which attends the indulgence in this national habit, we would affectionately urge upon Friends everywhere, prayerfully to consider whether anything in their conduct gives countenance to it, or whether they are doing all that is required of them to counteract it. It is alike the duty and the privilege of the Christian to deny himself for the sake of the fallen or the weak. "Hereby," saith the apostle, "perceive we the love of God, because He laid down his life for us: and we ought to lay down our lives for the brethren." If this be true of our lives, how much more in the giving up of everything in our conduct whereby our brother may stumble, or be offended or made weak. 1870. P. E.

6. Considering the magnitude of the evils resulting from the prevailing drinking customs of society, and the insidious nature of all alcoholic beverages, we ^{Individual} responsibility. wish to press home to every one of our members his individual responsibility. We would affectionately and earnestly appeal to them to consider the ground upon which they stand, both as regards their own personal safety and the necessary effect of their example upon their children, their households and every one in their employ, as well as upon all who come within the sphere of their influence. We are not unmindful that some amongst us are engaged in the manufacture or sale of intoxicating drinks. These dear Friends may be assured that our exhortations are offered in no harsh or judging spirit. We sympathise with those who have been brought into this business without much choice of their own, or who have inherited it from their predecessors. We doubt not that some who are so circumstanced would gladly be freed from the responsibilities inseparably attached to such a business. We would, with affectionate tenderness, invite

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the trade.

them not only to make their position a matter of prayer, but to watch for the right opportunity to relinquish a trade which, as at present generally carried on, seems fraught with danger to the families and assistants of all concerned. 1874.

Division 3. Christian Self-denial in its application to Amusements and Recreations.

1. The life of the Christian is not a dull and cheerless existence. There are no joys here below to be compared with those of which the renewed soul is permitted to partake, even upon earth, in the faithful service of the Lord. It is not then for the diminution, but for the increase, of their happiness, that we would affectionately invite our dear Friends unreservedly to submit all their pursuits, even those which may be intended as recreations, to the holy restraints and government of the Lord's Spirit. As this is the case, the various duties and enjoyments of the present life will be placed in their true relation to the life to come. The desires, the affections, the very tastes, will be "renewed." The occupations of our leisure hours,—and with many of our dear Friends these make up a large amount in the sum of their responsibilities,—our associations, our reading, our varied engagements of a social or more public nature, will be baptized into the Christian spirit. 1853. P. E.

2. We earnestly beseech our Friends to avoid the foolish and wicked pastimes with which this age aboundeth, particularly balls, gaming-places, horse-races, and play-houses, those nurseries of debauchery and wickedness, the burden and grief of the sober part of other Societies, as well as of our own; things wholly unbecoming a people under the Christian profession, contrary to the tenor of the doctrine of the Gospel, and to the examples of the best men in the earliest ages of the Church. 1739. P. E.

3. This Meeting tenderly advises against the practices of hunting and of shooting for diversion, and other similar recreations; which besides involving the necessity of distressing, for amusement, the creatures of God, so often lead into undesirable associations. 1795. 1883.

4. It is part of our Christian duty to secure for ourselves and for our children a due measure of bodily exercise, and those opportunities for unbending the mind, without which neither our physical nor our mental faculties can be preserved in a healthy condition. A neglect of this duty may materially lessen our usefulness in life and our service for our Master. There may even be a danger on the part of some lest philanthropic and religious engagements should so exclusively occupy their time and attention as to throw their minds off the true balance, and lessen their power of sympathy with those whom they might largely influence for good. But whilst recognizing the force of these considerations, we are persuaded that the unerring standard of the Gospel is applicable to these things. To keep under the government of Christ under all circumstances is the blessed privilege of the Christian; in realizing which he will be preserved from every snare. 1883.

5. We have been at this time introduced into much concern, with reference to the well-known testimony of our religious Society against the attendance of places of diversion. Earnest have been our desires that Friends everywhere, and particularly those in younger life, may seriously reflect on the injury, and in many instances the moral ruin, which pursuits of this description bring with them. It is our conviction that, in proportion as the mind is renewed by Divine grace,

all these vain amusements will be felt to be inconsistent with the restraints of the Gospel, and incompatible with that quietness and peace of mind which are the portion of the watchful Christian. 1846. P. E.

6. Of the various means of allowable recreation and mental improvement placed within our reach, few call Cautions as travelling. for the exercise of greater circumspection than travelling, especially in foreign countries. In excursions, or in tarrying at watering places, whether at home or abroad, the time may be wasted, and the mind insensibly drawn into habits and associations more or less undesirable or pernicious. It especially behoves the disciple of Christ to be careful, when thus separated from his home associations, to maintain a course of conduct in all things consistent with his profession. He is not warranted in lowering the Christian standard by doing, amongst strangers, that which he would hesitate to do amongst his friends. Nor can he consistently countenance, by his presence or his conformity, either the superstitions or the follies which may prevail around him. And we would encourage Friends, whilst thus absent from home, and deprived of opportunities of meeting with their brethren on the First-day of the week for the purpose of waiting upon the Lord, not to shrink from acting upon their own religious principles; but, at stated times, whether alone or with their companions, to present themselves in reverence of soul before Him. Let them never forget that his all-seeing eye is upon them, and that, in whatever circumstances they may be, the worship that is "in spirit and in truth" is his due. 1853. P. E.

7. To look upon this life as the training-school for heaven, Musical entertainments. is at once the Christian's duty and consolation. The sense of his responsibilities and of his dangers is too strong to allow him to court temptation. He has no

time to squander upon trifles. His renewed tastes have no relish for vain or frivolous pursuits. He asks not how near he can approach without danger to the gaieties or amusements of the world. Rather does he seek to know how closely he can follow that Saviour by whom the world is crucified unto him and he unto the world. With these views of the practical effect of the religion of Jesus, we cannot learn without sorrow the increased interest taken by several of our members in musical entertainments. There are amusements (and we consider these performances to be among them) the object of which is principally, if not entirely, the gratification of sense, which possess a fascination sufficient more or less to withdraw the mind from worthier objects, and the pursuit of which almost necessarily distracts the attention from the sober realities of life and the duties of religion. As regards those musical exhibitions in which an attempt is made to combine religion with a certain amount of amusement, it is hard to understand how a truly Christian mind can allow itself to sanction the profanation of the sacred name by attending such performances; in which the most awful events recorded in Holy Scripture are made the subject of professed entertainment to an indiscriminate assembly, many of whom make no pretensions to religion. 1854. P. E. 1860. P. E.

8. Words fail to convey our sense of the importance of realizing the influence of the Spirit of God, in its ^{Frivolous} sanctifying power, upon the habits, the affections, ^{amusements.} and even the tastes. We plead for no mere outward imitation of that which is good, but rather for that conformity to Christ which springs from the renewal of the mind. As the love of God is shed abroad in the heart by the Holy Spirit, the Christian will have within him the true antidote to the love of the world in its varying forms. The relish will be lost for frivolous gratifications, and for amusements that

have no useful object. Therefore, dear Friends, let the limitation of the Lord's Truth be applied, in his fear and love, to all your pursuits, and even to your recreations. To the watchful and loving child the gentlest restraint of the Father's hand or eye has the force of law. In all your occupations and pursuits set the Lord always before you. Have the courage to confess Him wherever you are; and should any kind of reading, of recreation, or of indulgence, that may once have seemed allowable, be found, by experience, to impair the tenderness of your conscience, to obscure your sense of the Divine presence, or to weaken your relish for spiritual things, cut it off and cast it from you. 1864. P. E. 1868. P. E. 1880. P. E.

9. Among other indications of the prevalence among us of the spirit of worldliness, we fear that, in some
The theatre,
the dance,
the ballroom. circles, the theatre, the dance, and the ball-room are not altogether discountenanced. The number may be but small, and yet we know how great is the tendency to spread, even of "a little leaven"; and when we see those of our members, from whom greater firmness might have been expected, sanctioning these things and mixing with the world, apparently in its own spirit, we cannot but tremble for the effect upon our young people. What shall we then say? Will not this short direction suffice for all? —Allow yourselves no indulgence, whether in your habits or pursuits, in your reading, companionships, or recreations, that shall grieve the Holy Spirit, or upon which you cannot ask your heavenly Father's blessing. 1881. P. E.

**Division 4. Christian Self-denial in its application to Books
and Reading.**

1. This Meeting, considering that some in the present age do endeavour, by certain books, to lessen and decry the true faith in our Lord and Saviour Jesus Christ (even that precious faith once delivered to his saints, which by the mercy of God is also bestowed upon us) doth therefore earnestly advise and exhort all parents, masters and mistresses of families, and guardians of minors, that they prevent, as much as in them lies, their children, servants, and youth under their respective care and tuition, from having or reading books or papers that have any tendency to prejudice the profession of the Christian religion, to create in them the least doubt or question concerning the truth of the Holy Scriptures, or those necessary and saving truths declared in them; lest their minds should be poisoned thereby, and a foundation laid for the greatest evils. 1723. P. E.

2. Books may be regarded as companions; they become associated with our most retired thoughts, and insensibly infuse somewhat of their spirit and character into those who converse with them.

Against
infidel
publications.

Books our
companions;
to be wisely
chosen.

It behoves us to exercise a sound discretion as to what publications we admit into our houses; that neither we nor our children may be hurt by that reading which would tend in any degree to leaven our minds into the spirit of the world, and to unfit us for the sober duties of life. The books which we introduce to the young require particular care: they may give a bias to the mind, and materially influence the future character. Some of those which, we fear, find access to our families are calculated to give false views of real life, and to lower that standard of morals which Christianity upholds; and others, though they

may not stimulate evil passions, are adapted to lessen the attachment of our youth to the principles of their education, or even to rob them of their tenderness of conscience, and to alienate them, it may be by slow gradations, from the fear of God. 1839. P. E. 1869. P. E.

3. One feature of our times is the spread of doubt, and even of extreme forms of unbelief. Many minds, Danger of
sceptical
writings ; eminent in literature and in the successful investigation of natural science, have, in the absorbing pursuit of lower forms of truth, overlooked, doubted, or denied the existence of the higher. The popular reading of the day is more or less imbued with the views of men skilled in negation, some of whom are even zealous in the denial of the fundamental truths of the Christian religion. We earnestly desire that our dear Friends may be kept from this evil.

We would caution them against all writings the tendency of which may be to weaken their allegiance to Christ, to create a disesteem or disrelish for Holy Scripture, or in any other way to enfeeble their capacity for engaging with quiet earnestness in the duties of life. And let parents and teachers watch carefully over the books and periodicals introduced into the family, and seek opportunities for directing the minds of the young to the perusal of such of the lives and writings of our faithful Friends, and of others of the Lord's devoted servants, as may instruct and confirm them in the knowledge of the truth as it is in Jesus, and in a course of heartfelt experience under the teaching of the Holy Spirit. 1869. P. E. 1878. P. E.

4. Dear younger Friends, we feel a lively concern that none of you may be in anywise beguiled from the simplicity which is in Christ; and we would affectionately desire that in your intellectual pursuits you may be guarded against publications, And of writ-
ings overlook-
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Christian
redemption. or any other vehicles of opinion, of which there are so many

in the present day, in which the deep questions of moral truth are so treated that the natural depravity of man, and the absolute need of redemption, as set forth in the Gospel, are almost, if not altogether, set aside or overlooked. In however captivating a form the opinions thus set forth may appear, and however nearly in some instances they may seem to approach to those glorious views of Gospel freedom which, as a Christian Church, we have ever maintained, we are persuaded that no sound or permanent reformation, either in ourselves or in others, can be expected from them. Depraved and corrupted in the fall, the human heart cannot cleanse itself; and they that would thus work upon it in its unregenerate state, without regard to the great truths of Christian redemption, can do no more than propose the substitution of one mode of selfishness for another. The evil may change its form, but it is not eradicated: the soul, still weary and restless, is drawn no nearer to its God. 1850.

SECTION IV.—UPRIGHTNESS AND INTEGRITY.

Division 1. Business and Trade.

1. Let Friends and brethren in their respective Meetings watch over one another in the love of God and care of the Gospel; particularly admonishing Cautious against over-trading. that none trade beyond their ability nor stretch beyond their compass; and that they use few words in their dealings, and keep their word in all things, lest they bring, through their forwardness, dishonour to the precious truth of God. 1675.

2. As it hath pleased God to bring forth a day of liberty and freedom to serve Him, let every one have a care so to use this liberty, as that the name of Strict integrity encouraged. God may be honoured by it; and that no occasion be taken by any, because of the present freedom, to

launch forth into trading and worldly business beyond what they can manage honourably and with reputation; and so that they may keep their word with all men, and that their yea may prove yea indeed, and their nay may be nay indeed. 1688. P. E.

3. It is earnestly desired that the payment of just debts be not delayed, by any professing Truth, beyond the time agreed upon; nor occasion of complaint given to those they deal with by their backwardness of payment where no time is limited; nor any to overcharge themselves with too much trading and commerce, beyond their capacities to discharge with a good conscience towards all men; and that all Friends be very careful not to contract extravagant debts, endangering the wronging of others and their families, which some have done to the grieving the hearts of the upright; nor to break their promises, contracts, or agreements, in their buying or selling, or in any other lawful affairs, to the injuring of themselves and others, occasioning strife and contention, and reproach to Truth and Friends. And it is advised, that all Friends that are entering into trade, or that are in trade, and have not stock sufficient of their own to answer the trade they aim at, be very cautious of running themselves into debt, without advising with some of their experienced Friends. 1692. P. E.

4. We warn all against a most pernicious practice, too much prevailing, which hath often issued in the utter ruin of those concerned therein, viz. that of raising and circulating a fictitious kind of paper-credit, by what are called accommodation bills, with indorsements and acceptances, to give an appearance of value without an intrinsic reality; a practice highly unbecoming that uprightness which ought to appear in every member

Against
Accommoda-
tion Bills.

of our religious Society; and of which practice we think it our incumbent duty to declare our disapprobation, as absolutely inconsistent with the truth we make profession of. 1771. P. E.

5. We would caution Friends against imprudently entering into joint securities with others; by which many innocent wives and children have been inevitably and unexpectedly involved in ruinous and deplorable circumstances. Let Friends keep strictly on their guard that none, through any specious pretences of rendering acts of friendship to others with safety to themselves, may risk their own peace and reputation and the security of their families. We commend the salutary advice of the wise man to their especial notice and regard: "Be not thou one of them that strike hands, or of them that are sureties for debts. If thou hast nothing to pay, why should he take away thy bed from under thee?" 1771. P. E.

Caution
against
suretyships.

6. Those who, whilst honestly and diligently endeavouring to provide for their families, have to encounter many difficulties, have a strong claim on the sympathy of their Friends: yet they need not fear, as they continue to place their whole trust in our heavenly Father, but that He will care for them in such a way as He sees meet. But if any are deviating from safe and regular methods of business; if they are carried away by uncertain and hazardous, though plausible, schemes for getting rich; if they yield to a desire rapidly to enlarge their possessions—such are in imminent danger. They cannot justly expect the blessing of the Most High on such pursuits; their spiritual eye becomes dim; and they do not perceive with clearness that light which would enable them to perfect holiness in the fear of God. 1825. P. E.

Danger of
making haste
to be rich.

7. We feel a concern that none of our dear Friends may be

tempted, by the prospect of high rates of interest, to risk their property in hazardous engagements; and that they may be very careful, before making any investment, to ascertain the extent of the responsibility involved, that their peace of mind may not be endangered, or the cause of Truth be evil spoken of. 1849.

8. We would caution our dear Friends how they enter into engagements which may subject them to the influence and example of individuals or bodies of men, whose minds are not under the regulating power of the Truth; lest thereby a worldly standard should be substituted for that true tenderness of conscience which would not only preserve from injustice in dealing, but would lead us, in all things, to do unto others as we would that they should do unto us. 1846. P. E.

9. Our brethren who are employed in agriculture, and those who are engaged in the various branches of trade, claim our sympathy. They may be much tried by the small profits often resulting from a course of honest industry and diligent attention to business; but it should never be forgotten that there is a standard of sterling integrity set before us in the New Testament, which the Christian trader should always keep in view. As this is the case, he will be honourable and just in his transactions; he will have a true support under all his difficulties, and he may ask the blessing of the Lord on his efforts to "provide things honest in the sight of all men." As he is concerned that his wants may be few, that his affection may be set on things above, and that he may not be ensnared by the love of money, he will escape many a bitter pang and many an anxious toil. 1851. P. E.

10. In the Divine economy diligence in business is, in most cases, necessary for the supply of our ordinary wants.

And it is the great privilege of the Christian to feel that in the midst of earthly duty, however at times wearisome and perplexing, he may cast all his care upon his Father in heaven, and humbly rely upon his help and blessing. Yet we desire to give a watchword, which, often as it has been repeated, is still applicable to all—"Love not the world, neither the things that are in the world." How great are the anxieties of those who spread their sails too wide upon the sea of commerce; how bitter the distress which attends the wreck of their earthly hopes. "See then that ye walk circumspectly, not as fools, but as wise; redeeming the time." Let those who are setting out in life be assured that no outward condition is more happy or blessed than that in which the desires, bounded by the Divine will, are content with moderation, satisfied with that which the Lord provides. 1865. P. E.

Danger of
worldly en-
tanglements,
and safety
of holy
moderation.

11. In the recollection of the many solemn warnings of the past, we would bid all beware of that spirit which "hasteth to be rich," and which so often leads those who give way to it, to trade beyond their ability, to the great hurt of themselves and their families, and to the grievous injury of others. Even where speculations may appear outwardly successful, how injurious to the Christian life is the over-burdening of the heart with worldly cares. Be upon the watch to know the right time for retiring from business. In these, and in all other things, seek, both for yourselves and for your children, to be limited by the will of God. 1872. P. E.

Watch right
time for re-
tiring from
business.

12. Our sympathy is awakened for those who may be struggling under burdens little known save unto the Searcher of hearts; with whom the anxieties of business, the care of maintaining a family, the weight of worldly engagements, are felt as a heavy load. Dear Friends, your Father in heaven knoweth all your need. He never designed that you should bear your burdens

Sympathy
with those in
struggling cir-
cumstances.

unaided of Him. Commit your way unto Him in humble trust. How appropriate is the prayer, "Let integrity and uprightness preserve me, for I wait on Thee." "Rest in the Lord and wait patiently for Him," that He may guide you by his counsel, and that you may receive from Him your daily portion according to your need. Let care never prevail over faith. Though some of you may think that you can do but little for your Lord, He is honoured in a course of daily submission, of patient continuance in well-doing, and of that thankful trust in which the promise is applied, "I will never leave thee nor forsake thee." 1869. P. E.

Division 2. On a frequent Inspection of Affairs and early Disclosure of Pecuniary Difficulties.

1. We particularly advise young persons to be cautious not to enter too hastily into business, and, from Caution as to the time of their being thus engaged, to be very hasty entering into business. careful to make themselves well acquainted with their annual income and expenditure. This would be greatly facilitated by their early adopting, and regularly pursuing, a clear and methodical system of keeping their accounts, in regard both to trade and domestic expenses. 1826.

2. It is earnestly recommended, that Friends frequently inspect the state of their affairs, and, if reverses Frequent inspection of affairs, and keeping clear accounts. should occur, ascertain and know for themselves that they are fully justified, as honest, upright men, in going on with their business. Such an examination would be greatly facilitated by all being very careful to keep clear accounts; that whether they be taken off by death, or whether it be needful to exhibit those accounts to others, the same may appear perspicuous and intelligible.

And we would affectionately encourage Friends who find themselves in embarrassed, or even in doubtful circumstances, to disclose their affairs to men of upright character, in

whom they can confide. Such a timely procedure would, we believe, often save the reputation of individuals, call forth the respect and compassion of their creditors, and prevent the keen sufferings of tender wives and innocent children, and such reproach as, in some instances, has been brought upon our high profession. 1782. 1819.

3. Those who hold the property of others (and this may be said to be the case more or less with most who are engaged in trade) are not warranted in neglecting to inform themselves from time to time of the real situation of their affairs. If men conceal from their nearest connexions in life a knowledge of the actual state of their property, they may deprive themselves of salutary counsel and of a kind participation in trouble; family expenses may be incurred, and subsequent distress may ensue, which might have been avoided. 1826.

Early disclosure of difficulties.

4. Friends in struggling or embarrassed circumstances are cautioned to be particularly careful not to pay one creditor in preference to another. 1782.

Against fraudulent preference.

Division 3. Counsel to those in Insolvent Circumstances.

1. It is the sense and judgment of this Meeting, if any fall short of paying their just debts, and a composition be made with their creditors to accept of a part instead of the whole, that, notwithstanding the parties may be legally discharged of any obligation to pay the remainder, yet the principle of universal righteousness enjoins full satisfaction to be made, if ever the debtors are of ability. And in order that such may the better retrieve their circumstances, we exhort them to submit to a manner of living in every respect the most conducive to this purpose. 1759. P. E.

Payment of debts in full notwithstanding composition with creditors.

2. For you, dear Friends, who from whatever cause are brought into pecuniary difficulties, and for your families, we feel an earnest desire that you may be preserved from yielding to the peculiar temptations incident to your situation ; that you may be enabled to make a right use of your trials, and that, through the help of the Lord, these trials may work together for your good. We believe that your comfort and peace of mind, and your future success in life, will be materially promoted by a willingness to come down at once to the true level which your altered circumstances require. 1848. P. E.

Advice to
live accord-
ing to
altered cir-
cumstances.

Division 4. Advice as to the Making of Wills.

1. Knowing how quickly many are removed by death, it is weightily recommended that care be taken in each Monthly Meeting that Friends who have estates to dispose of, by will or otherwise, be advised to make their wills in time of health and strength of judgment ; to prevent the inconveniences, loss and trouble that may fall upon their relations and friends through their dying intestate. Making wills in due time can shorten no man's days, but the omission or delay thereof has proved very injurious to many. 1691. 1695. P. E. 1703. P. E.

Wills to be
made in time
of health
and sound
judgment.

2. Recommended, that Friends who have young children do in their wills appoint faithful Friends to be guardians to them till they come to the age of twenty-one years. 1706.

Guardians
for infants.

3. Advised, that Friends in making their wills have a strict regard to justice and equity, and be not actuated by caprice and prejudice, to the injury of those who may have a reasonable expectation from their kindred and near connexion ; that none (although occasion may have been given or taken) carry any

Observing
justice and
equity, and
employing
skilled advice.

resentment to the grave, remembering that we all stand in need of mercy and forgiveness: also that none postpone making their wills to a sick-bed, an improper season to settle our outward affairs, in the painful struggles of nature, even if we should be favoured with a clear understanding, which ought not to be diverted from a solemn consideration of the approaching awful period of life.

Friends are earnestly recommended to employ persons skilful in law and of good repute to make their wills; as great inconvenience and loss, and sometimes the ruin of families, have happened through the unskilfulness of some who have taken upon them to make wills. They are also tenderly cautioned, in the making of their wills, against undue care as to the future. Long and intricate provisions, as to contingencies which may never arise, often defeat their own ends by arousing undue expectations leading to improvidence; or by creating doubts and dissension amongst those whom the testator may have wished to benefit. Even where arrangements may be legally secure, it is very questionable how far it is, in ordinary cases, consistent with a sound and enlightened judgment, to attempt, by our shortsighted posthumous provisions, to anticipate the wants or responsibilities of those who must succeed us. 1782. 1801. 1883.

Caution
against too
anxious pro-
visions for
future con-
tingencies.

SECTION V.—LIBERALITY AND BENEVOLENCE, AND AGAINST COVETOUSNESS.

1. Let none strive or covet to be rich in this world, in these changeable things that will pass away, but let your faith stand in the Lord God who changes not, that created all, and gives the increase of all. Be on the watch against an ambitious and covetous spirit, by which many are ensnared in an eager pursuit of earthly enjoyments, the danger of which is thus described

Beware of
covetousness.

by the apostle Paul: "They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition: for the love of money is the root of all evil; which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows." Beware, therefore, dearly beloved, lest you also, being led aside by the love of this world and the deceitfulness of riches, "fall from your own steadfastness." 1676. 1740. P. E.

2. The great deception of mankind is that they look for ^{The deceitful} happiness where it is not, are ensnared by the ^{ness of riches,} love of the world and the deceitfulness of riches, "which while some coveted after, they have erred from the faith," have abused what they should have made good use of, and hurt themselves with the means given for the help of others; the love of money shutting up their hearts from the exercise of charity in proportion to the substance bestowed on them. 1746. P. E.

3. We fear that some of our youth are being trained in ^{Against} habits of expense in attire, furniture and attend- ^{ex pensive} ^{habits.} ance, which are not only inconsistent with the simplicity of the Gospel, but absorb property which might be better employed in feeding the hungry, and time which might be occupied in visiting and cheering the habitations of human misery. "The trimming of the vain world," said our worthy Elder, William Penn, "would clothe the naked one." 1798. P. E.

4. Cherish a disposition for active benevolence. Let each ^{Active} ^{benevolence.} be concerned to know for himself in what way, consistent with his private and social duties, he may employ his talents for the good of others, and steadily persevere in what he may have rightly undertaken, with a constant reference to the Divine blessing; not with a view

to popularity or ostentation, but in the simple performance of his duty as a wise and faithful servant, who must give an account to his Lord at his coming. 1825. P. E.

5. Let the Christian duty of visiting the sick be timely remembered and practised; it having often left comfort, ease, and sweetness upon the spirits of many, to their very end. 1710. P. E.

Visiting
the sick.

6. "Blessed is he that considereth the poor." It is our desire that we may all of us be kept in that state of watchfulness from day to day, and in that sense of our responsibility to God, in which we may be enabled to ascertain whether a due portion of our time, our sympathies, and our substance is devoted to the great duty of visiting the poor in our respective neighbourhoods, to the inspection of their condition, and to the relief of their wants. Let our dear young Friends consider whether a larger portion of their time, of the means they may have at their disposal, and of that which they could spare from the superfluities of life, might not be acceptably devoted to this object. The support of institutions whose object is the relief of human suffering, however important, should not be substituted for the personal visiting of the poor in their own habitations, and the administering to their wants. 1844. P. E.

The duty of
considering
the poor.

7. The Christian is to abstain from costly and worldly amusements. Restrained from a vain, a self-Accumulation indulgent, or an imprudent expenditure, he will ^{to be kept} down by wise be preserved from parsimony and the snare of ^{beneficence.} accumulating property to his own and his children's hurt. He will feel it a religious duty to keep down accumulation, by a course of wise and large-hearted beneficence. Remember, dear Friends, that you are but stewards. Seek clearly to discern how much of your income, or of your property, you ought to spare, and in what manner it may be well and wisely distributed for the good of others. Some

of you are entrusted with large possessions. May you seek for large supplies of grace and of heavenly wisdom. Leave it not to your successors to distribute that which you ought to dispense yourselves. Let all, whatever be their circumstances, cultivate, from early years, the spirit of true liberality, according to their means. "Lay not up for yourselves treasures upon earth." Let nothing be given to self or to the world which ought to be given to Him. Neglect no opportunity of doing good, seeing that "to him that knoweth to do good, and doeth it not, to him it is sin." 1849. P. E. 1870. P. E. 1872. P. E. 1877. P. E.

8. Habits of industry and thrift, important as they are in themselves, obviously tend to an increase of worldly possessions, and lead without great watchfulness to undue accumulation, which, in its turn, is apt to foster ease and self-indulgence, ending, in so many cases, in spiritual lethargy and death. Nor does the temptation arise only from the "deceitfulness of riches." "The care of this world," with its distrust, unthankfulness and anxious forebodings, is a canker-worm that eats into the very vitals of the soul, whilst to all, of every age and class, the friendships, the pursuits and the allurements of the world offer themselves in many a captivating form; and, where the mind has been more or less cultivated, under many a specious guise of taste and refinement. For all these things the love of Christ, producing love to Him, is the only efficient corrective. This love, unselfish, large-hearted and spiritually wise, sheds its heavenly radiance upon all the circumstances in which the child of the Lord can be placed. It leads him always to give the precedence to the things of the kingdom, and enables him, in the necessary attention to the affairs of this life, to keep within the limitations of his Father's will. It is this which preserves him in spiritual health, quick of understanding in

Love of
money and
worldly care
to be counter-
acted by love
to Christ.

the fear of the Lord, and tenderly susceptible to the motions of his Spirit. He knows that he has nothing which he has not received; and, as a faithful steward, he dares not to use as his own that which has been given him in trust for his Master. 1883. P. E.

9. The love of money is apt to increase almost imperceptibly. That which was at first laboured after under the pressure of necessary duty may, without great watchfulness, steal upon the affections, and gradually withdraw the heart from God. The danger depends not upon how much a man has, but upon how much his heart is set upon what he has, and upon accumulating more. The trafficker in hundreds may be no less involved in the spirit of the world than the trafficker in thousands. Therefore watch, dear Friends, we entreat you not only in the beginning, but in the midst of your active career, yea, even to the very end of life, lest you reap from earthly care nought but vanity and vexation of spirit, or sink at last into the grave weary and oppressed, laden as with thick clay. In all your business engagements, whether in smaller or larger concerns, as individuals or as partners with others, keep within the restraints of a tender and enlightened conscience, quick to discern where the desire to serve the Lord in all things ceases, and the service of self begins. Seek to have your hearts raised above the world, that you may live as strangers and pilgrims upon earth. May wealth or position never be your object in life. "If riches increase, set not your heart upon them." Watch carefully, lest that which may have been originally Christian prudence degenerate into the habit and the love of accumulation. Guard against an enfeebling indulgence even in lawful things. Encourage a spirit of Christian bountifulness. Let them that have but little to give, give that little cheerfully according to their ability; and let those to whom a

larger stewardship has been committed, be largely liberal in proportion to their means. 1858. P. E. 1869. P. E.

SECTION VI.—COUNSEL TO EMPLOYERS.

1. A religious care is recommended toward our servants ;
 Religious interest in servants. that all appearance of pride, idleness, and vain conversation in them may be discouraged, and that they may be exhorted to attend public worship, and have a sense of God's love upon their spirits, and therein partake of the sweetness of Truth ; and, in the discharge of their duty to God and to their masters and mistresses, know peace in themselves. 1718. 1861.

2. We earnestly entreat that it may be the constant care
 For whom account must be rendered. of all masters and mistresses properly to teach, restrain and example those whom Providence hath placed under them for their help, direction, and preservation, and for whom an account must be rendered ; bringing them up in the fear of the Lord. 1760. P. E.

3. May those who employ servants, whether professing
 Delight in their true happiness. with us or not, sympathize with them in their labours, delight to render them happy, and seek for that disposition that can lead them along as fellow-travellers in the road to the city of God. Various are the means by which this may be attempted. The principal one certainly is, the keeping of the mind attentive to the discoveries of Truth ; and we desire that servants may be made partakers of the benefits resulting from the practice of reading the Scriptures in the family, and from opportunities of religious retirement. 1805. P. E. 1883.

4. Our solicitude has at this time been awakened for our

young men employed as travellers in business. The temptations to which they are often unavoidably subjected, have tended to draw aside some from that simplicity, that purity of heart and thought, that strict morality, which Christianity requires. We would submit to the serious consideration of parents and employers, the extreme danger of sending forth into such service any young persons whose religious principles and habits are not fixed; and we would encourage Friends in different places, where those in this line of employment may travel, to continue to extend to them a kind and hospitable notice. 1816. P. E.

5. This Meeting has been impressed with the importance of the exercise of a due care towards young persons who are taken as apprentices by Friends. It may be thought that an additional responsibility attaches to the taking of members of our Society in that station, or as shopmen or servants. But this Meeting thinks that if, from a sincere desire for the welfare of such individuals, Friends were willing to give a preference to our own members, a real satisfaction would arise from it; and let all who fill the station of master exercise a moral and religious care over those who are employed in their service.

We are comforted in the persuasion that the care and instruction which many in early life have received in our public schools have been a blessing to them, and we are anxious that both their employers and other Friends in the Meetings in which these and other young persons reside, may watch over them for good, and be willing in various ways to show an affectionate interest in their comfort and welfare. A few kind expressions arising from a solicitude for their moral and spiritual good, offered in love as opportunities occur, may have more effect than is at the time apprehended. 1828.

6. This Meeting recommends Friends who have the charge of servants and apprentices to make such domestic arrangements as may enable them to attend public worship duly and punctually, and to promote the employment by them of the portion not so occupied of the First-day of the week, in a manner becoming the professors of the Christian name. They are also encouraged, as far as practicable, to arrange opportunities for their Christian instruction. 1833. 1870. P. E.

Arranging for attendance of public worship and for religious instruction.

SECTION VII.—CHRISTIAN LIFE IN ITS RELATION TO CIVIL GOVERNMENT.

1. Advised to walk wisely and circumspectly towards all men, in the peaceable spirit of Christ Jesus, giving no offence or occasion to those in outward government, nor way to any controversies, heats, or distractions of this world, about the kingdoms thereof; but to pray for the good of all, and submit all to that Divine power and wisdom which rules over the kingdoms of men. 1689. P. E.

Walk circumspectly in Christ's peaceable spirit.

2. The corrupt and immoral practices which have frequently attended public elections are a scandal to the Christian name, and would be very reproachful to any of our profession. We know how often drunkenness, riot and confusion have characterised these contests; and we trust that Friends will not only keep themselves unspotted from such contamination, but will give the whole weight of their example and influence to discourage and, if possible, to put an end to these disgraceful proceedings. 1774. 1790. 1883.

Disorders at elections.

3. We have ever maintained that it is our duty to obey

all the enactments of civil government, except those by which our allegiance to God is interfered with.

We owe much to its blessings; through it we enjoy liberty and protection in connexion with law and order; and, whilst bound by our sense of religious conviction not to comply with those requisitions which violate our Christian principles, we desire ever to be found amongst those who are "quiet in the land"; a condition favourable to true Christian patriotism, and in which services highly valuable and useful may be rendered to the community. 1843. P. E.

Subjection
to civil
government
where con-
science not
infringed.

4. The position of our members in connexion with the laws which have rendered them eligible for civil offices, from which they have long been excluded, has excited our concern. We are not about to discourage any one from taking his proper share in those services which, as a member of the community, he may be rightly called to perform, and which involve no compromise of our Christian principles. But we desire that, when the opportunity of choice is afforded, our dear Friends may seriously consider the responsibilities which they are required to take upon themselves, and the temptations to which they may be exposed. Do not satisfy yourselves, dear Friends, that it is merely lawful; but also ascertain whether it is for you expedient. Beware lest you be influenced by any other motives than those which will bear the test of Christian principle acting on an enlightened conscience.

Advice as to
civil offices.

And let those who enter on any public office be concerned, in the first place, to fulfil its duties in the fear of the Lord, seeking for his help, and diligently and faithfully performing the trust reposed in them, as those who have to render an account, not to man only, but to God. We desire that our dear Friends may, on these occasions, support in simplicity and fidelity all those testimonies which distinguish us from

others; resting, as these testimonies do, on no other foundation than the great principles of Christianity. Fulfil the law of immutable righteousness; uphold the standard of truth-speaking and inflexible integrity in all things; watch over your spirits, that you be not leavened into the spirit of the world; never allow principle to yield to the influence of party combination, but pursue in humility the course of Christian independence. In thus discharging in the Divine fear your duties among men, you will be made rich in the inestimable treasure of a good conscience, be enabled to grow in Christian vigour and experience, and be of those preachers of righteousness who, bringing forth the fruit of the Spirit, do, by their good works, glorify our Father who is in heaven. 1836. 1883.

5. The liability of Friends, in the present state of the law, Counsel as to to be called upon to fill magisterial offices, has undertaking magisterial offices. led us to take a serious review of the character of such offices, and of the nature of the duties connected with them. We continue to entertain a high sense of the just authority of civil magistracy. The nature, however, of some of the duties which, in the present state of the civil and political institutions of our country, are attached to the magisterial office, is such as to demand the prayerful consideration of Friends before undertaking the responsibilities which they involve. May our members be especially watchful that no such undertaking in anywise mars the work of the Lord in their own hearts, or interferes with their true line of service in the Church. 1838. 1847. 1883.

6. We continue to be deeply impressed with the awful subject of capital punishment. We believe that, On the punishment of death. to a very great extent, it fails to produce the effect of deterring from the commission of crime. Is it for fallible man to presume to determine, by his laws

and decisions, the period at which his fellow-man shall cease to exist in this world ; when all opportunity for repentance terminates, and when the criminal, however unprepared he may be, is hurried into the presence of the Judge of the whole earth ? We commend this solemn subject to the very serious attention of our members, and would encourage them to seek, under the influence of the wisdom which is from above, to promote that close examination of the matter by our countrymen and our rulers, which may so enlighten their understandings, as to hasten the day when the punishment of death shall be wholly abolished. 1818. 1847. 1883. P. E.

SECTION VIII.—ADVICE TO EMIGRANTS.

1. This Meeting has been introduced into feelings of sympathy in behalf of our members who may contemplate emigration, either singly or in families, to distant countries. We strongly recommend our Friends, on all such occasions, to take counsel of their brethren before entering on an undertaking of such importance. We also desire, in much affection, to offer a word of caution to such, that they be not hastily induced by the prospect of outward advantage to engage in a movement so fraught with important consequences, but that in singleness of heart they seek for Divine direction, whereby they may be favoured to know the place of their right allotment, whether at home or abroad. We would especially entreat them to guard against the influence of an impatient or restless spirit, which would lead them, under the pressure of present difficulties or discouragement, to seek in foreign lands those temporal advantages which may not seem to be easily attainable at home, and whereby they may expose themselves and their families to much disadvantage in reference to their religious interests. Many are the dangers

attending a hasty and unadvised movement of this kind: our safety consists in being willing to commit all our ways to the Most High. In regard to this subject, as well as to every other important undertaking connected with the affairs of this life, we desire to remind our dear Friends of the gracious promise to those who seek first the kingdom of God and his righteousness, even that all things necessary shall be added. 1839.

2. We would entreat those who may establish themselves in newly settled countries to reflect upon the Responsibility towards uncivilized or heathen. are the neighbours of uncivilized and heathen tribes. It is an awful but indisputable fact, that most settlements of this description, besides dispossessing the natives of their land without equivalent, have hitherto been productive of incalculable injury to the moral and physical condition of the native races; which have been thereby more or less reduced in numbers, and in some instances completely exterminated. Earnestly, therefore, do we desire that all those under our name, who may emigrate to such settlements, may be careful neither directly nor indirectly to inflict injury upon the natives, but that they may, on the contrary, in their whole conduct, exhibit the practical character of that religion which breathes "Glory to God in the highest; on earth peace, good will toward men." As this is their aim, they will not only exert themselves to check the evils which are but too generally inflicted by the whites upon their feebler neighbours, but will be solicitous to do their part in endeavouring to diffuse amongst them the blessings of Christianity and civilization; which will prove the best means of preventing their extermination, and of raising them to the full enjoyment of their rights. 1840.

CHAPTER X.

CHRISTIAN TESTIMONY.

SECTION I.—Government of Christ in the Church as opposed to Ecclesiastical or Human Assumption.

Division 1. Ecclesiastical Assumption and Claims.

2. Liberty of Conscience. 3. National Fasts and Rejoicings.

„ II.—On Oaths.

„ III.—On War.

„ IV.—On Slavery and the Slave Trade.

„ V.—Burials and Mourning Habits.

SECTION I.—ECCLESIASTICAL ASSUMPTION.

1. WE believe that the refusal of all ecclesiastical demands was laid upon our forefathers as a testimony against the corruptions of the Church, and to the spiritual reign and government of Christ; and that, in the patient endurance of persecution in consequence of this part of their Christian profession, they were evidently owned of their Lord. 1841. P. E.

2. Our testimony against tithes and forced maintenance in this Gospel day, being received from Christ our Head and High Priest, is not of our own making or imposing, nor from the tradition of men, but what we have from Him by whose Divine power we were raised up to be a people, and by which we have been preserved to this day; knowing that this ministry and

Gospel are free according to his own express command, "Freely ye have received, freely give." 1701. P. E.

3. We have uniformly entertained the belief, on the authority of Holy Scripture, that when, in the fulness of time, according to the all-wise purposes of God, our blessed Lord and Saviour appeared personally upon earth, He introduced a dispensation pure and spiritual in its character. He taught by his own holy example and divine precepts that the ministry of the Gospel is to be without pecuniary remuneration. As the gift is free, the exercise of it is to be free also; the office is to be filled by those only who are called of God by the power of the Holy Spirit—who, in their preaching as well as in their circumspect lives and conversation, are giving proof of this call. The forced maintenance of the ministers of religion is in our view a violation of those great privileges which God, in his wisdom and goodness, bestowed upon the human race when He sent his Son to redeem the world, and, by the power of the Holy Spirit, to lead and guide mankind into all truth.

Our blessed Lord put an end to that priesthood, and to all those ceremonial usages connected therewith, which were before divinely ordained under the law of Moses. The system of tithes was not in any way instituted by Him our holy Head and High Priest, the great Christian Lawgiver. It had no existence in the purest and earliest ages of his Church, but was gradually introduced, as superstition and apostacy spread over professing Christendom, and was subsequently enforced by legal authority. In thus enforcing, as due "to God and holy Church,"* a tithe upon the produce of the earth and upon the increase of the herds of the field, an attempt was made to uphold and perpetuate a Divine institution appointed only for a time, but which was abrogated by the coming in the flesh of the Lord Jesus

* Statute 27 Henry VIII., c. 20.

Christ. The vesting of power, by the laws of the land, in the king assisted by his council, whereby articles of belief have been framed for the adoption of his subjects, and under which the support of the teachers of these articles is enforced, is in our judgment a procedure at variance with the whole scope and design of the Gospel; and as it violates the rights of private judgment, so it interferes with that responsibility by which man is bound to his Creator. 1832.

4. The blessings and privileges of the Christian dispensation are, in our apprehension, greatly interfered with by the systems of human invention introduced into the worship of God, under which a certain order of men assume a power in the Church inconsistent with the free exercise of those gifts which it may please the Lord to confer. This assumption was one of the earliest, and it continues to be the source of some of the most grievous, corruptions of the professing Church.

We feel truly grateful to Almighty God for that large measure of religious liberty which, after a protracted period of cruel sufferings, has long been afforded to our religious Society. We love our country, and we are, in the largest sense of the term, a Protestant Church. But we believe that by continuing to usurp authority over conscience in the exercise of the civil power, by maintaining established forms of worship, and by obliging men to contribute to those which they conscientiously disapprove, one of the worst features of the apostacy is retained. We think that, with a right sense of the inestimable value of religious truth, no truly conscientious man could join in supporting rites and practices which he believes to be contrary to the law of Christ and to the spirit of his religion; and still less could he impose the maintenance of his own religious opinions and practices upon those who differ from him. True religion undoubtedly leads us to do to others as we would that they should do to us. The

establishment by law of one system of faith and observance as the recognized religion of the state, and a legal provision for the use of all the sects into which a nation may be divided, appear to us to be both unwarranted ; the former as being an assumption of exclusive rule, the latter as treating the great questions of religion as matters of indifference. 1845. P. E. 1861.

5. "Where the Spirit of the Lord is, there is liberty." The freedom of Gospel ministry, and the liberty of all the living members of the Christian Church to exercise the gifts bestowed upon them by its Holy Head, have been among the most prominent testimonies of our religious Society. In the fear of God, our early Friends protested against the exercise of authority over conscience in matters between man and his Creator, and against the assumption by any one individual, to act as the sole agent for the people in their assemblies for Divine worship. We believe that this arrangement, by which the conducting of services in a Christian congregation rests with the minister, and the hearers are precluded from the exercise of spiritual gifts in the public worship of God, is a departure from primitive Christianity. In regard to these things, beloved Friends, accept the word of earnest exhortation : "Stand fast in the liberty wherewith Christ hath made us free." 1843. P. E.

Testimony to
liberty for
the exercise
of spiritual
gifts.

6. In withdrawing the Query on the subject of ecclesiastical demands, and in discontinuing the returns of distrains, we think it right to make the following statement. For many years after the passing of the Tithe Commutation Act* our members, as a body, declined the payment of what in its commuted form was, at the time, generally believed by them to be, both in its root and

Reiteration
of the testi-
mony in
withdrawing
the Query
on eccle-
siastical
demands.

* Statute 6 and 7 William IV., c. 71, A.D. 1836.

nature, the same as tithe. But there were some in various parts of the country who considered that the character of the impost had been materially changed. This conviction gradually spread; and as the practical working of the Act came to be more and more understood, it became apparent that, in the opinion of many of our members, the Tithe Rent-charge had, by the alteration in the law, assumed the character of a charge upon the land, for the application of which the payer could not be held responsible; and which, in the purchase or hiring of land, was necessarily taken into account in estimating its value. Impressed with these views, a large proportion of our members were brought to the conclusion that they could no longer conscientiously refuse the payment. In this state of things, whilst expressing no judgment upon the question now raised under the altered circumstances, this Meeting believes that the time has arrived when the mode of bearing this testimony must be left to the individual consciences of Friends. At the same time we desire to express our sympathy with those who may still believe that the change in the law has made no change in the character of the impost, and that it is still a payment against which, as regards both its origin and its application, they are bound to protest.

In expressing this judgment we would affectionately remind our members that, how much soever the mode of bearing it may vary, the testimony remains. Our views on the free and immediate operation of the Holy Spirit; on the Presidency of Christ in the Church; on that which constitutes the call and qualification of all true Gospel ministry; and on the worship of God in spirit and in truth, remain unchanged. In the face of so much in professing Churches that tends to create a dependence upon outward ordinances, we desire still to bear an earnest testimony to the *immediateness* of the Saviour's presence and ministration. The hierarchical system, with its ritual and ceremonial, has

no place in the New Testament. The invitation, "Come unto me,—I will give you rest," is free from all priestly intervention. "Whosoever will," may come *immediately* to Him the Almighty Saviour. The work of the ministry of the Gospel is not limited to any particular class or order of men; neither is worship dependent upon the presence of an outward minister. Wherever the two or the three are truly gathered in the name of Christ, there is He "in the midst of them"; and there is a Church. How unsafe is that condition of mind which associates Christian worship with pomp and ceremony; or that can view it as a gorgeous spectacle or an outward show. "God that made the world and all things therein, dwelleth not in temples made with hands." The Most High cannot be worshipped by proxy. He looketh at the heart, and requires heart-service in humble dedication to Him.

The union of the Church with the State derives no support from the New Testament. It involves the intrusion of the secular power into spiritual concerns, which are not within its rightful province. It is an unwarrantable interference with the rights of conscience, and with the prerogative of the great Head of the Christian Church. With these convictions we cannot but earnestly desire that Friends everywhere may continue to bear a faithful and open testimony against hierarchical systems in every form. May they seek to avail themselves of every right opportunity to promote sound Scriptural views on this great subject among their fellow-Christians, and in the world at large; and seek for grace and wisdom to take their part in the winning of souls to Christ, in accordance with those precious principles of his free Gospel which we assuredly believe to be adapted for all. 1875.

CHAPTER X.

(Continued.)

CHRISTIAN TESTIMONY.

SECTION II.—LIBERTY OF CONSCIENCE.

1. THAT conscience should be free, and that, in matters of religious doctrine and worship, man is accountable only to God, are truths which are plainly declared in the New Testament, and confirmed by the whole scope of the Gospel, and by the example of our Lord and his disciples. The command, "Render unto Cæsar the things which are Cæsar's, and unto God the things that are God's," points at the true limits of the civil power. The emphatic inquiry of the apostles Peter and John, "whether it be right in the sight of God to hearken unto you more than unto God, judge ye" (put, as it was, as a sufficient reason for disobeying an express command of the Council at Jerusalem to refrain from preaching the then new truths of the Gospel), practically illustrates what those limits are. And, on the other hand, the language of the apostle Paul addressed to the converts in Rome, even under such a prince as Nero, shows plainly that, in purely civil matters, the Christian is to be subject to the civil authorities, and consequently that liberty of conscience is not to be used as an excuse for anything that is inconsistent with our duty to our neighbour, or with our peaceable subjection to law and order in things secular.

Man ac-
countable to
God only in
the things
of God.

How beautiful is the harmony thus set forth between true liberty of conscience in things pertaining to God, and true obedience to the magistrate in things pertaining to civil government. How clear, again, is the evidence furnished by the New Testament and by the conduct of the early Christians, that the kingdom of our Lord Jesus Christ is not of this world, and is not to be advanced by the sword; and that, in matters of faith, we are not to yield our convictions to political authority, nor to shape our conduct by the decisions of the princes of this world; that we are even to suffer wrong and take it patiently; and that the blessing of Him whom we call Master and Lord rests not upon the persecutors, but upon those who are persecuted for righteousness' sake. The New Testament gives no warrant to the civil government for inflicting temporal punishments on the professors of one particular creed, in respect only of their religious opinions, or for bestowing, on the like grounds, temporal emoluments on the professors of another.

2. We plead for no license to do wrong: we advocate no weak indulgence to the workings of unbridled imagination or passion: we plead for liberty of conscience toward God. To rule over the conscience, and to command the spiritual allegiance of his creatures, is his high and sacred prerogative. To prohibit by law the doing of that which conscience enjoins as a religious duty, and which in no wise interferes with the just requirements of civil order, is to assume a jurisdiction for which the Supreme Judge has given no warrant under the Gospel: whilst to enforce the performance of services, under the plea of religion, upon those who believe such services to be uncalled for, or for them even positively sinful, must surely be highly offensive to a pure and holy God. In religion every act ought to be free; a forced worship is

plainly a contradiction in terms under that dispensation in which, according to the declaration of our Lord Himself, they that worship the Father "must worship Him in spirit and in truth." And, in our apprehension, every assembly which is held, with open doors, for the sole purpose of the public worship of God, ought to be free from all interruption or molestation, and is entitled to the protection of the civil power. 1856. 1878.

3. It is our conviction—a conviction which is, we submit, abundantly confirmed by the past history and present condition of Great Britain and of the other nations of Europe—that the thorough maintenance of the principles of true liberty of conscience greatly contributes to the temporal as well as the spiritual welfare of nations. It promotes the increase among them of the number of upright and faithful subjects and citizens,—men fearing God and discharging their various duties to his glory, and to the benefit of their country. These are the men who are the real strength of the Government under which they live, and who afford a security to the State which nothing else can equally confer. 1856. 1878.

CHAPTER X.

(Continued.)

CHRISTIAN TESTIMONY.

SECTION III.—NATIONAL FASTS AND REJOICINGS.

1. ADVISED, that Friends keep to their wonted example and
Against super- testimony against the superstitious observance
stitious obser- of days. 1691. P. E.

2. It is well known that we regard it as a Christian
Days of testimony, to refrain from uniting in many of
thanksgiving. those demonstrations of joy which prevail on
occasions of public rejoicing. They not unfrequently lead
to practices inconsistent with that meek and quiet spirit
which should clothe the disciple of Jesus, and they are
often an inlet to excesses which estrange the mind from
God. It is not in this way that we should manifest our
gratitude for national blessings; but by endeavouring,
through redeeming love and power, to live more and more
in the spirit of the Gospel, and thus to hold out an example
of genuine Christian conduct. 1814. P. E. 1861.

3. We believe that at times the Lord is pleased, in an
National especial manner, to visit nations by his judgments,
fasts. and that they call for deep humiliation before
Him, and for that repentance which includes a real turning
away from all our evil works. This was the great feature
of that memorable fast which obtained the Divine favour for
Nineveh, after the prophet had been sent to pronounce its
destruction. The true and acceptable fast to the Lord was

declared by the prophet Isaiah to be, not the bowing of the head for a day, but the right performance of acts of justice and mercy. How loudly then are we, as Christians, called upon to beware of depending upon any temporary or external performances, and to observe that daily and continual fast, which consists in the obedient homage of the soul to its Almighty Creator and Redeemer. It is the great duty of Christians so to live that, when public calamities visit a nation, their sense of the chastening which is laid upon them may be manifested by a humiliation of soul, under feeling of that constant dependence upon God in which our spiritual strength so greatly consists.

The imposition of religious exercises by the civil government, we conceive to be an infringement of the rights of conscience, and an intrusion on his prerogative whose right it is to rule there. We have thought it right, as a religious Society, to abstain from the observance of days set apart, without a Divine direction, for the religious commemoration of particular events, or for national humiliation under peculiar trials; and when we consider that the orders for such observances in this country are issued under the authority of the Sovereign, as the head of the Church of England, we feel additionally bound, with meekness, to refuse compliance with such orders, and thereby to testify against that usurpation which we believe to be anti-Christian.

Whilst supporting these our views of the liberty of the Gospel, let us be careful to prove, by our conduct and conversation, that we walk in the fear of God, and do indeed believe that He rules in the kingdoms of men. May we increasingly cherish that true love of our country, which would lead us frequently to the throne of grace on its behalf, that so, whilst we cannot lift up the sword in its defence, our prayers and intercessions may ascend availingly to Him in whose hand are the prosperity of nations, and the issues of life and death. 1833. 1851. 1861.

CHAPTER X.

(Continued.)

CHRISTIAN TESTIMONY.

SECTION IV.—ON OATHS.

1. ADVISED, that our Christian testimony be faithfully maintained against the burthen and imposition of oaths, according to the express prohibition of Christ, and also of the apostle James : “ Ye have heard that it hath been said by them of old time, thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths ; but I say unto you, Swear not at all ; neither by heaven, for it is God’s throne ; nor by the earth, for it is his footstool ; neither by Jerusalem, for it is the city of the great King ; neither shalt thou swear by thy head, because thou canst not make one hair white or black : but let your communication be, Yea, yea ; Nay, nay ; for whatsoever is more than these cometh of evil.” “ But above all things, my brethren, swear not ; neither by heaven, neither by the earth, neither by any other oath ; but let your yea be yea ; and your nay, nay ; lest ye fall into condemnation.” 1693. P. E. 1782.

2. In the year 1833 an Act was passed (3 & 4 William IV., c. 49) giving, in all cases, to the affirmation of Friends the legal force and effect of an oath.* Thus has the testimony of our religious Society against all swearing been, through progressive steps, recognised

* The first Act allowing the affirmation of Friends was the Statute, commonly called the Toleration Act, 1 W. & M., Sess. 1, c. 18, s. 13. This

by the legislature, until at length, in this respect, every obstacle is removed to a full participation with our fellow-countrymen in all civil duties and privileges. We cannot but regard this important result, although not solicited by us, as happily indicating more enlarged and enlightened views than have heretofore prevailed, in regard to Christian liberty and the rights of conscience. 1834. 1861.

3. The following is an extract from the Act referred to:—

“Whereas it is expedient and reasonable that the solemn affirmation of persons of the persuasion of the ~~Extract from~~ people called Quakers, and of Moravians, should St. 3 & 4 be allowed in all cases where an oath is or shall W. IV., c. 49. be required; be it therefore enacted by the King’s most excellent majesty, by and with the advice and consent of the lords spiritual and temporal, and commons, in this present parliament assembled, and by the authority of the same, That every person of the persuasion of the people called Quakers, and every Moravian, be permitted to make his or her solemn affirmation or declaration, instead of taking an oath, in all places and for all purposes whatsoever where an oath is or shall be required, either by the common law or by any Act of Parliament already made or hereafter to be made; which said affirmation or declaration shall be of the same force and effect as if he or she had taken an oath in the usual form; and if any such person making such solemn affirmation or declaration shall be lawfully convicted, wilfully, falsely, and corruptly to have affirmed or declared any matter or thing which, if the same had been in the usual form, would have amounted to wilful and corrupt perjury, he or she shall incur the same penalties and forfeitures as by the laws and statutes of this realm are enacted against persons convicted of wilful and corrupt perjury, any law, statute, or

was afterwards extended by St. 7 & 8 W. III., c. 34; and, the form of affirmation having been simplified by St. 8 Geo. I., c. 6, it was by St. 22 Geo. II., c. 46, made applicable to all cases except criminal cases, and the oaths required for serving on juries, or for bearing any office or place of profit in the Government. The St. 3 & 4 W. IV., c. 49, mentioned in the text, finally made the affirmation of a Friend equivalent to an oath in every case in which an oath can be legally required. Much information as to the earlier efforts on this subject will be found in George Whitehead’s “Christian Progress,” 635–636 and 646–655.

custom to the contrary notwithstanding: Provided always, that every such affirmation or declaration shall be in the words following: (that is to say)

‘I, A. B., being one of the people called Quakers [or one of the persuasion of the people called Quakers, or of the United Brethren called Moravians, as the case may be], do solemnly, sincerely, and truly declare and affirm.’”

4. We entreat that, when any Friend has occasion to make an affirmation, he be very considerate and sure of the truth of what he is about to affirm, remembering that “a false witness shall not be unpunished, and he that speaketh lies shall not escape,” and that the command, “Thou shalt not bear false witness,” is equally binding under the Gospel as under the law. They who are called upon to give evidence are reminded that their testimony is required, not as to what they may believe upon the assertion or statement of others, however credible; but as to what they themselves know from their own knowledge. If a due sense of the obligation to truth-speaking adequately rests upon the mind, its effect will be manifest, even in the deportment of those who are giving evidence.

1834. 1883.

5. The following summary may be found useful by way of information as to the present state of the law upon this subject. By enactments of the legislature subsequent to the Act 3 & 4 William IV., c. 49, above referred to, the right to make an affirmation in lieu of an oath has been extended to persons having formerly been Friends or Moravians; also, in many cases, to any persons who are unwilling from alleged conscientious motives to be sworn, and of the sincerity of whose objection the judge or other person authorised to take an oath is satisfied. The form of affirmation in such a case, under the statute 17 & 18 Vict., c. 125, relating to witnesses in civil proceedings, is as follows:

"I, A. B., do solemnly, sincerely, and truly affirm and declare that the taking of any oath is, according to my religious belief, unlawful; and I do also solemnly, sincerely, and truly affirm and declare," etc.

By the statute 31 & 32 Vict., c. 72, which now regulates the form of the oath of allegiance, and of certain official, judicial, and parliamentary oaths therein specified, it is enacted as follows (Sect. 11):

"When an oath is required to be taken under this Act, every person for the time being by law permitted to make a solemn affirmation or declaration instead of taking an oath, may, instead of taking such oath, make a solemn affirmation in the form of the oath hereby appointed, substituting the words 'solemnly, sincerely, and truly declare and affirm,' for the word 'swear,' and omitting the words 'So help me God.'"

The following schedule of all the unrepealed Acts of Parliament relating to this subject is taken from the 7th edition (1881) of the Index of Statutes prepared by the Statute Law Committee, under Government authority. The letters *E.*, *S.*, and *I.*, denote that the Acts refer to England, Scotland, and Ireland respectively. Acts not so distinguished, refer to the United Kingdom generally.

Affirmation or Declaration in lieu of Oath:—

- By Quakers and Moravians . . . 3 & 4 Will. IV., c. 49.
- By Quakers in criminal cases in
 - Scotland S. 9 Geo. IV., c. 29, s. 13.
- By Quakers in excise matters . . . 7 & 8 Geo. IV., c. 53, s. 30.
- By persons having been Quakers
 - or Moravians 1 & 2 Vict., c. 77
- By Separatists 3 & 4 Will. IV., c. 82.
- By person objecting from conscientious motives to take an oath:—
 - in civil proceedings, England . E. 17 & 18 Vict., c. 125, ss. 20, 21.
 - Ireland . I. 19 & 20 Vict., c. 102, ss. 23, 24.
 - in probate proceedings, England E. 20 & 21 Vict., c. 77, s. 27.
 - Ireland . I. 20 & 21 Vict., c. 79, s. 32.
 - in matrimonial causes, England . E. 20 & 21 Vict., c. 85, ss. 49, 50.

in matrimonial causes, Ireland . *I.* 34 & 35 Vict., c. 49, ss. 14, 19.
 in English informations and pro-
 ceedings at law on revenue
 side of exchequer, England . *E.* 28 & 29 Vict., c. 104, ss. 22, 35.
 in criminal proceedings, England
 and Ireland *E.I.* 24 & 25 Vict., c. 66
 in civil or criminal proceedings,
 Scotland *S.* 28 & 29 Vict., c. 9

By jurors in civil or criminal proceedings, objecting from conscientious
 motives to take oath; statement thereof in legal proceedings:—

England	{ <i>E.</i> 6 & 7 Vict., c. 85, s. 2.
	{ <i>E.</i> 30 & 31 Vict., c. 35, s. 8.
Scotland	<i>S.</i> 31 & 32 Vict., c. 39.
Ireland	{ <i>I.</i> 6 & 7 Vict., c. 85, s. 2.
	{ <i>I.</i> 31 & 32 Vict., c. 75.

By persons required to take oath
 of allegiance, official oath,
 or judicial oath 31 & 32 Vict., c. 72, s. 11.

Words "oath," "swear," affida-
 vit," in all Acts to include
 affirmation, declaration, af-
 firming, and declaring 13 & 14 Vict., c. 21, s. 4.

N.B.—The foregoing schedule does not include certain enactments relating to persons objecting to take oaths, or objected to as incompetent to take them, on the ground of want of religious belief. It must also be borne in mind that there are still (speaking in the year 1883) special cases to which the Acts enumerated do not extend, as, for example, the admission to practise as a Solicitor, in which legal effect is not allowed to the affirmation of individuals not being either Friends or Moravians or Separatists, who have a conscientious objection to the taking of an oath.

CHAPTER X.

(Continued.)

CHRISTIAN TESTIMONY.

SECTION V.—ON WAR.

1. WE feel bound explicitly to avow our continued unshaken persuasion that all war is utterly incompatible with the plain precepts of our Divine Lord and Lawgiver, and with the whole spirit and tenor of his Gospel; and that no plea of necessity or of policy, however urgent or peculiar, can avail to release either individuals or nations from the paramount allegiance which they owe unto Him who hath said, "Love your enemies." To carry out such a profession consistently is indeed a high attainment, but it should be the aim of every Christian. 1854. P. E.

2. The Christian and truly Scriptural testimony of our religious Society against all war is as precious which are not to us as ever it was. We dare not believe that impracticable, our Lord and Saviour, in enjoining the love of enemies and the forgiveness of injuries, has prescribed for man a series of precepts which are incapable of being carried into practice; or of which the practice is to be postponed till all shall be persuaded to act upon them. We cannot doubt that they are incumbent upon the Christian now; and that we have in the prophetic Scriptures the distinct intimation of their direct application, not only to individuals, but to nations also.

Great indeed must be the change before our fellow-

countrymen generally, and the subjects and citizens of other professedly Christian States, are brought to admit that all war, defensive as well as offensive, is unlawful for the followers of the Lamb: but how is this change to be brought about, unless by faithfulness in word and deed on the part of those who are already convinced in their consciences, that both the precepts and the example of our Lord enjoin an adherence, on the part of his disciples, to the principles and the practice of inviolable peace? 1859. P. E.

3. As it hath pleased the Lord, by the breaking forth of the glorious light of his Gospel, and the shedding abroad of his Holy Spirit, to gather us to be a people to his praise, and to unite us in love, not only one unto another, but to the whole creation of God, by subjecting us to the government of his Son, our Lord and Saviour Jesus Christ, the Prince of Peace, it behoveth us to hold forth the ensign of the Lamb of God, and, by our patience and peaceable behaviour, to show that we walk in obedience to the example and precepts of our Lord and Master, who hath commanded us to love our enemies, and to do good even to them that hate us. Wherefore, we entreat all who profess themselves members of our Society to be faithful to that ancient testimony, borne by us ever since we were a people, against bearing arms and fighting; that, by a conduct agreeable to our profession, we may demonstrate ourselves to be real followers of the Messiah, the peaceable Saviour, of the increase of whose government and peace there shall be no end. 1744. P. E.

4. We are sorrowfully affected to find that some Friends have failed in the maintenance of our Christian testimony against wars and fightings, by joining with others to hire substitutes, and, by the payment of money, to exempt themselves from personal service

in the militia; a practice inconsistent with our testimony to the reign of the Prince of Peace. 1760.

5. We entreat that, when warlike preparations are making, Friends be watchful lest any be drawn into loans, ^{Against loans or profits in warlike preparations.} or arming or letting out their ships or vessels, or otherwise promoting the destruction of the human species. And let all be careful not to seek or accept profit by any concern in the preparations for war. How reproachfully inconsistent would it be, to refuse an active compliance with warlike measures, and, at the same time, to enrich ourselves by the commerce and other circumstances dependent on war. 1790. 1798. P. E.

6. Friends are advised against aiding and assisting in the conveyance of soldiers, their baggage, arms, ammunition or military stores. ^{Caution against conveying soldiers.} 1810. 1861.

7. Our testimony against bearing arms is a testimony for the Messiah, of whose reign it is predicted, that ^{Transcendent excellency of peace.} "the wolf and the lamb shall feed together." Most, if not all, people admit the transcendent excellency of peace. All who adopt the petition, "Thy kingdom come," pray for its universal establishment. Some people then must begin to fulfil the evangelical promise, and cease to learn war any more. Now, Friends, seeing these things cannot be controverted, how do we long that your whole conversation may be as becometh the Gospel. It is a solemn thing to stand forth to the nation as the advocates of inviolable peace; and our testimony loses its efficacy in proportion to the want of consistency in any amongst us. We are peculiarly called to let our light shine with clearness, on account of the lenity shown us by Government, and the readiness of magistrates to afford us all legal relief under suffering. We can serve our country in no way more availingly, or more acceptably to Him who holds its

prosperity at his disposal, than by contributing, all that in us lies, to increase the number of meek, humble, self-denying Christians.

Guard against placing your dependence on fleets and armies; be peaceable yourselves, in words and actions, and pray to the Father of the universe that He would breathe the spirit of reconciliation into the hearts of his erring and contending creatures. 1804. P. E. 1805. P. E.

8. We hail, as a symptom of the spread of more enlightened International views, many instances in later years in which arbitration. disputes between nations have been settled by arbitration, and not by recourse to the anti-Christian practice of war. May a sense of the wisdom and true policy of arbitration increase, until it shall become the ultimate rule for the determination of such differences. And O! that all nations professing the name of Christ may be brought, by the light of his Spirit, to see that in having recourse to arms to settle disputes, and in gratifying the love of conquest and power, they give occasion for his holy name to be blasphemed by Mahometans and Pagans. 1846. P. E.

9. If war is to be prevented, the spirit from which war Against the war spirit. proceeds must be excluded. As with individuals, so with nations, the beginnings of strife must be watchfully guarded against. To give occasion of offence or jealousy to the governments or to the inhabitants of other countries, whether by imputing evil motives, by needless alarms of invasion, or by anything approaching to a hostile attitude, is inconsistent alike with Christian duty and with true patriotism. May the members of our religious Society be so watchful over their thoughts, their words, and their actions, as not only to be themselves preserved from the contagion of a martial spirit, but to be enabled, by example and by precept, to do their full part towards counteracting it.

We observe with pain the arrangements extensively made in various localities to organize rifle clubs and volunteer corps. Great is the force of example and the seductive influence of companionship; and some who, in their moments of serious reflection, would refuse to take the life of a single fellow-creature even to save their own, may, either through the excitement of emulation or the want of moral courage to withstand a sneer, be tempted to enter into pursuits the object of which is to acquire, for the professed purpose of national defence, dexterity and certainty in the destruction of human life. May our dear young Friends have the courage to resist the temptation; and may they remember that, if herein they faithfully confess their Lord and Master before men, He will sustain them in the hour of trial. 1859. P. E.

10. The whole life and teaching of our Lord and Saviour is one continued testimony against the spirit of war. His words are not to be annulled by the teachings of men. We look with serious apprehension upon the existence and increase of "military centres." How often do they become also centres of demoralization and sin! War, springing from a root of bitterness, polluted alike in its origin and in its object, poisons everything that comes within its influence. The soldier cannot become skilled in the art of destruction, armaments cannot be raised or kept together, battles cannot be fought, multitudes of men cannot be slaughtered, and their souls hurried into eternity, upon Christian principles. We entreat all who love our Lord Jesus Christ to consider the dishonour to his holy name, and the hindrance to the true progress of the Gospel, occasioned by the sanction given by its professors to the military system and spirit. 1872. P. E.

Rifle Clubs
and
Volunteer
Corps.

Protest
against
"military
centres."

War cannot
be carried
on upon
Christian
principles.

11. We continue to uphold the testimony, which we believe to be that of Christ Himself, against all war. To Not ashamed of testimony to Christ be ashamed of this testimony would be, in our judgment, to be ashamed of our Lord. We do not believe that He has enjoined what is impracticable, nor that there is any release from the obligation to act out what He has enjoined. In this matter we feel bound to use great plainness of speech, and, in the face of all past and present discouragements, to assert our belief that a time will surely come when the wars of our day will be looked back upon as a barbarism lingering in the midst of assumed civilization and professed Christianity. Meanwhile we hold it to be true patriotism to do all that in us lies towards averting from our beloved country any share in the calamity and guilt of war. 1878. P. E.

CHAPTER X.

(Continued.)

CHRISTIAN TESTIMONY.

SECTION VI.—SLAVERY AND THE SLAVE TRADE.

1. It is the sense of this Meeting that the importing, by Friends, of negroes from their native country and relations is not a commendable nor allowed practice, and is therefore censured by this Meeting. 1727.

2. We fervently warn all in profession with us that they be careful to avoid being in any way concerned in reaping the unrighteous profits arising from the iniquitous practice of dealing in negroes and other slaves; whereby, in the original purchase, one man selleth another, as he doth the beast that perisheth, without any better pretensions to a property in him than that of superior force, in direct violation of the Gospel rule which teacheth all to do as they would be done by and to do good unto all; being the reverse of that covetous disposition which furnisheth encouragement to those poor ignorant people to perpetuate their savage wars in order to supply the demands of this most unnatural traffic, whereby great numbers of mankind, free by nature, are subjected to inextricable bondage, and which hath often been observed to fill their possessors with haughtiness, tyranny, luxury, and barbarity, corrupting the minds and debasing the morals of their children, to the unspeakable prejudice of religion and virtue, and to the exclusion of that holy spirit of universal love,

meekness and charity, which is the unchangeable nature and glory of true Christianity. 1758. P. E.

3. We lament the slow progress in this country of the cause of our fellow-men, the oppressed black people, but we do not despair of its success : and we desire Friends may never suffer the cause to cool on their minds, through the delay which the opposition of interested men hath occasioned in this work of justice and mercy ; but rather be animated to consider that, the longer the opposition remains, the more necessity there is, on the side of righteousness and benevolence, for steadiness, perseverance, and continued breathing of spirit to the God and Father of all, who formed of one blood all the families of the earth. 1793. P. E.

4. We would express our thankfulness for an event which concerns not us only, but incalculable multitudes of our fellow-creatures, our fellow-possessors of the faculty of reason, our fellow-objects of the redemption which comes by Christ. We scarcely need name the abolition of the slave trade. We view it as one of the most important acts of public, national righteousness, which ever dignified the councils of any government ; and our minds have been directed in secret prayer to the Almighty Parent of the universe, that He may be pleased to regard this kingdom for good, and direct its future councils to such further acts of justice and mercy as may promote his glory, in the harmony of his rational creation. 1807. P. E.

5. The bill for the abolition of slavery in the British colonies, which was before Parliament when we last met, has passed into a law ; and on the first of the Eighth Month, 1834, slavery is to cease in the colonies of Great Britain. Some provisions are attached

to this Act, the insertion of which we regret. We, at the same time, think it right to express our gratitude to God, in that He has been pleased to incline the hearts of our rulers to this act of national justice and mercy. We look back to the faithful, persevering labours of our dear Friends of former days, when, simply following those principles of justice and equity which the Gospel enjoins, they bore their testimony to the unrighteousness of man holding his fellow-man in bondage. To the spread of this view of the subject we attribute, under Divine Providence, the removal of this system of iniquity. It may truly be said to have been hastened in the Lord's time. Such were the singular providences brought to bear upon the public feeling and upon the Legislature, that none could point to the result as arising from their individual efforts; and the lesson was afresh sealed on the Christian mind, that the Lord ruleth amongst the children of men. We commend the moral and religious condition of these our long-injured fellow-subjects to the continued interest of our members. 1834. P. E.

6. This Meeting thinks it right to record its thankfulness to Almighty God, in that it has pleased Him to crown with success the efforts made for the extinc-^{And of negro apprenticeship.} tion of the last remnant of slavery, by the termination of the system of negro apprenticeship in the British colonies. 1839.

7. The subjects of the slave-trade and of slavery have, with much religious weight, formed a part of the deliberations of this Meeting, during which the^{Testimony against foreign slave-trade} testimony of our religious Society in regard to and slavery. them has been afresh set forth in an address which we have thought it right to issue at this time. It is our prayer that it may please the Lord, who alone can do it, effectually to reach the hearts of all involved in these abominations, bringing

them into fear before Him, and causing the bonds of iniquity to be broken, and righteousness to flow down as a mighty stream. May it consist with his will to hasten this day. 1849. P. E.

8. The subject is so vast, and of such manifold atrocity, that we think that even the history of the whole world does not furnish a parallel to its crime. We deem it scarcely possible for a man of the most comprehensive mind fully to possess himself of the extent of the evil. The Lord alone doth know, none but the Infinite Mind can comprehend, the individual and the aggregate sufferings of those subjected to these enormities. God alone can reach the heart and awaken the conscience. It is our strong desire—we speak with reverence and fear—it is our prayer, that He may bring every one to a sense of his own share in the guilt, and that, ceasing from his iniquity, the condemnation resting upon the man-stealer and upon those who trade in the persons of men may no longer attach itself to any one bearing the name of a Christian; and that the slaveholder, whether he be more or less involved in the sin of oppression, may be brought to act in obedience to the law of impartial and uncompromising equity, and, without hesitation and without delay, restore to immediate and unconditional freedom every slave that he holds in bondage. 1849.*

* The address from which the foregoing is an extract was presented by a deputation from the Yearly Meeting to the various governments in Europe, in the course of the years 1849-53. A deputation of four Friends, of whom the late Wm. Forster was one, proceeded to the United States in the summer of 1853, and presented the address to many of the state governors; in the course of which visit Wm. Forster died in East Tennessee, on the 27th of the 1st month, 1854. The address, with the reports on its presentation, are printed in a little volume of "Addresses and Papers illustrative of Christian Principle or Testimony, issued by or on behalf of the Yearly Meeting." London, 1863.

9. For several years past we have had to deplore the existence of a sanguinary conflict in the United States. Opposed, as we are, on Christian grounds, both to war and slavery, it is with feelings of heartfelt thankfulness that we contemplate the end, as we trust, of this fearful struggle. It has pleased the Lord to stay the whirlwind, and, in his overruling providence, to bring forth the oppressed from the house of bondage. We have long sympathized with our dear brethren in America in their testimony against slavery; and have deeply felt for them in the sufferings and difficulties to which they have been of late exposed, in connection with the faithful maintenance of our testimony against all war. We desire to assure them of our warm interest and sympathy in their efforts, in co-operation with many of their fellow-citizens, on behalf of the freedmen, whose position must probably, for some years to come, present many claims on the patient, wise and liberal care of the Christian community. 1865. P. E.

10. A deep concern was laid upon the minds of Friends of a past generation for the abolition of the slave trade and slavery. In that cause they laboured faithfully, and in the end with much success. These great evils still prevail on a scale of fearful magnitude. The slave trade on the east of Africa appears to be as extensive and as atrocious as that which formerly existed on the west coast; and slavery, with its cruelty and immorality, is yet maintained, both in Mohammedan and in some professedly Christian countries. We desire that the interest of Friends in the cause of the helpless and oppressed may be maintained, and that they may still labour and pray for the removal of these great iniquities. 1875. P. E.

CHAPTER X.

(Continued.)

CHRISTIAN TESTIMONY.

SECTION VII.—BURIALS AND MOURNING HABITS.

1. ADVISED against imitating the vain custom of wearing
Against mourning apparel. or giving mourning, and all extravagant expenses about the interment of the dead. 1724. P. E.

2. It is advised that women Friends should not be induced,
Women Friends encouraged to be present at funerals. by the desire to imitate prevailing customs or otherwise, to refrain from attending the burial of their relations, agreeably to the practice of our worthy predecessors, and as a becoming token of respect to the deceased. 1872. 1861.

3. Our attention has been turned to the practice of
Mourning apparel discouraged. wearing mourning garments on the occasion of the decease of relatives and friends; and we feel concerned to offer an affectionate caution to our members against this obvious conformity to the vain and oppressive customs of the world. It tends to occupy the thoughts with useless and frivolous subjects, at a time when it is peculiarly important that nothing should interfere with those precious visitations of the love of God to the soul which often, in an especial manner, accompany the afflictive dispensations of the Most High in the death of our near connexions, contriting the hard heart, and comforting the true mourner. It is, moreover, in many instances a token of a sorrow not really felt;

and thus includes a departure from that strict truthfulness which, in deed as well as in word, ought ever to mark the Christian character. We are also desirous of cautioning our friends against those progressive deviations from simplicity of dress in other respects, and that gradual assimilation with the world, which we believe often render it additionally difficult for them to resist its customs in this particular. 1845. P. E.

4. This Meeting, after serious and deliberate consideration of the subject, is of the judgment that our religious Society has a sound Christian testimony ^{Against monuments and costly gravestones.} to bear against the erection of monuments, as well as against all inscriptions of a eulogistic character, over the graves of their deceased friends. Nevertheless, it is of the opinion that it is no violation of such testimony to place over or beside a grave a plain stone, the inscription on which is confined to a simple record of the name, age, and date of the decease, of the individual interred. The object in this instance is simply to define the position of the grave, with a view to the satisfaction of surviving relatives, and the preventing of its premature re-opening.

Friends are therefore left at liberty to adopt the use of such stones in any of our burial-grounds; it being distinctly understood that, in all cases, they are to be put down under the direction of the Monthly Meeting; so that, in each particular burial-ground, such a uniformity may be preserved as may effectually guard against any distinction being made in that place between the rich and the poor. 1850. 1861. 1883.

PART III.
CHURCH GOVERNMENT.

PART III.

CHURCH GOVERNMENT.

INTRODUCTION.

ON THE ORIGIN OF THE CHRISTIAN DISCIPLINE ESTABLISHED
AMONG FRIENDS.

By the term *discipline*, are to be understood all those arrangements and regulations which are instituted for the civil and religious benefit of a Christian Church. The Meetings for Discipline are, of course, for the purpose of carrying those objects into effect: their design was said by George Fox to be, "the promotion of charity and piety."

It cannot be said that any system of discipline formed a part of the original compact of the Society. There was not, indeed, to human appearance, anything systematic in its formation. It was an association of persons who were earnestly seeking after the saving knowledge of Divine Truth. They were men of prayer, and diligent searchers of the Holy Scriptures. Unable to find true rest in the various opinions and systems which in that day divided the Christian world, they believed that they found the Truth in a more full reception of Christ, not only as the

living and ever-present Head of the Church in its aggregate capacity, but also as the light and life, the spiritual ruler, teacher and friend of every individual member.

These views did not lead them to the abandonment of those doctrines which they had previously held in regard to the Manhood of Christ, his propitiatory sacrifice, mediation, and intercession. They did lead them, however, to much inward retirement and waiting upon God, that they might know his will, and become quick of understanding in the fear of the Lord; and they were very frequent in their meetings together for mutual edification and instruction, for the purpose of united worship in spirit and in truth, and for the exercise of their several gifts, as ability might be afforded by Him who has promised to be with the two or three disciples who are gathered together in his name.

From these meetings, in which the love of God was often largely shed abroad in the hearts of those who attended them, even when held in silence, most of those ministers went forth who, in the earliest periods of the Society, proclaimed to others the truth as they had found it, and called them from dependence on man to that individual knowledge of Christ, and of his teachings, which the Holy Scriptures so clearly and abundantly declare to be the privilege of the Gospel times. As these views struck at the very root of that great corruption in the Christian Church by which one man's performances on behalf of others had been made essential to public worship, and on which hung all the load of ecclesiastical domination and the trade in holy things; so it necessarily separated those who had, as they believed, found the liberty of the Gospel, from those who still adhered to that system which was upheld by the existing churches of the land.

Being thus separated from others, and many being every day added to the Church, there arose of course peculiar duties

of the associated persons towards each other. Christianity has ever been a powerful, active, and beneficent principle. Those who truly receive it, no more "live unto themselves," and this feature and fruit of genuine Christianity was strikingly exhibited in the conduct of the early Friends. No sooner were a few persons connected together in the new bond of religious fellowship, than they were engaged to admonish, encourage, and, in spiritual as well as temporal matters, to watch over and help one another in love.

The members who lived near to each other, and who met together for religious worship, immediately formed, from the very law of their union, a Christian family or church. Each member was at liberty to exercise the gift bestowed upon him, in that beautiful harmony and subjection which belong to the several parts of a living body, from the analogy to which the apostle Paul draws so striking a description of the true church: "Ye are the body of Christ and members in particular."

Of this right exercise of spiritual gifts, and thereby of an efficient discipline, many examples are afforded in the history of the earliest period of the Society: we shall select one which we believe may be considered as fairly illustrating the practice of early times. Stephen Crisp, in his Memoirs, speaking of his own state soon after his conviction, which was in 1655, and within a few years of the establishment of a Meeting at Colchester, the place of his residence, thus expresses himself:—"The more I came to feel and perceive the love of God and his goodness to me, the more was I humbled and bowed in my mind to serve Him, and to serve the least of his people among whom I walked; and as the word of wisdom began to spring in me, and the knowledge of God grew, so I became a counsellor of those that were tempted in like manner as I had been; yet was kept so low, that I waited

to receive counsel daily from God, and from those that were over me in the Lord, and were in Christ before me, against whom I never rebelled nor was stubborn; but the more I was kept in subjection myself, the more I was enabled to help the weak and feeble ones. And, as the Church of God in those days increased, and my care daily increased, and the weight of things relating both to the outward and inward condition of poor Friends came upon me, and being called of God and his people to take the care of the poor, and to relieve their necessities as I did see occasion, I did it faithfully for divers years, with diligence and much tenderness; exhorting and reproving any that were slothful, and encouraging them that were diligent, putting a difference according to the wisdom given me of God, and still minding my own state and condition, and seeking the honour that cometh from God only."

Thus, then, we believe it may be safely asserted, there never was a period in the Society when those who agreed in religious principles were wholly independent of each other, or in which that order and subjection which may be said to constitute *discipline* did not exist. But, as the number of members increased, those mutual helps and guards which had been, in great measure, spontaneously afforded, were found to require some regular arrangements for the preservation of order in the Church.

The history of these proceedings affords no small evidence that the spirit of a sound mind influenced the body in its earliest periods. Contending, as they did, for so large a measure of individual spiritual liberty, and placing the authority of man, in religious matters, in a position so subordinate to that of the one Great Head of the Church, they nevertheless recognized the importance and necessity of arrangements and of human instrumentality, under the direction of the Spirit of Christ: and they were led to establish a system of order at once so simple and efficient, that, notwithstanding

the varying circumstances of the Society, and the power of every annual meeting to alter it, it has been found, in its main particulars, adapted to those changes; and it remains to this day essentially the same as it was within forty years of the rise of the Society. Previously, however, to the establishment of that regular system of discipline, and of that mode of representation in the meetings for conducting it, which now exist, there had been many General Meetings held in different parts of the nation, for the purpose of providing for the various exigencies of the Society. George Fox mentions, in his journal, that some Meetings for Discipline were settled in the north of England so early as 1653. The first General Meeting of which we are aware that any records are extant was held at Balby, near Doncaster, in Yorkshire, in the year 1656; and from this Meeting a number of directions and advices were issued, addressed "To the Brethren in the North." This document refers to most of the points which now form the chief subjects of our discipline. It contains instructions as to the Gospel order of proceeding with delinquents, and advices to husbands and wives, parents and children, masters and servants, as to the discharge of their relative duties, and also in regard to strict justice in trade, and a cheerful and faithful performance of civil offices in the commonwealth. George Fox mentions attending a General Meeting in Bedfordshire, in 1658, which lasted three days; at which, he says, "there were Friends present from most parts of the nation, and many thousands of persons were at it." He also mentions attending a Meeting at Skipton, in 1660, "for the affairs of the Church, both in this nation and beyond the seas"; and he says that he had recommended the establishment of this Meeting several years before, when he was in the North; "For many Friends suffered in divers parts of the nation; their goods were taken from them contrary to law, and they understood not how to help themselves, or where to seek redress." "This Meeting," he adds,

“had stood several years, and divers justices and captains had come to break it up; but when they understood the business Friends met about, and saw Friends’ books, and accounts of collections for the use of the poor; how we took care one county to help another, and to help our friends beyond sea, and to provide for our poor, so that none should be chargeable to their parishes, the justices and officers confessed we did their work, and would pass away peaceably and lovingly.”

Next to General Meetings we must notice the establishment of Quarterly Meetings, which were constituted of Friends deputed by the several Meetings within a county. These Meetings, in several of the counties at least, had existed prior to the establishment of Monthly Meetings, and they appear to have had much the same office in the body as the Monthly Meetings now have amongst us. George Fox, in an epistle of an early date, writes thus respecting them :—“In all the Meetings of the county, two or three may be appointed from them to go to the Quarterly Meetings, to give notice if there be any that walk not in the Truth, or have been convinced and gone from the Truth, and so have dishonoured God; and likewise to see if any that profess the Truth follow pleasures, drunkenness, gaming, or are not faithful in their callings and dealings, nor honest, but run into debt, and so bring a scandal upon the Truth. Friends may give notice to the Quarterly Meetings (if there be any such), and some may be ordered to go and exhort them, and bring in their answers to the next Quarterly Meeting. And to admonish all them that be careless and slothful, to diligence in the Truth and service for God, and to bring forth heavenly fruits to God, and that they may mind the good works of God, and do them in believing on his Son, and showing it forth in their conversation, and to deny the devil and his bad works, and not to do them; and to seek them that be driven away from the Truth into the devil’s wilderness by his dark power; seek

them again by the Truth, and, by the Truth and power of God, bring them to God again."

It appears to have been with our Society as it had been with the Primitive Church, that the care and provision for its poor members were amongst the earliest occasions of disciplinary arrangements. The occasion for this provision was much increased by the cruel persecutions and robberies to which, on their first rise, the Friends were almost everywhere exposed. It was no rare occurrence, at that period, for the father of a family to be thrown into a dungeon, and for the house to be spoiled of the very children's beds and all their provisions. Nor was it uncommon to seek their entire proscription and ruin, by refusing to deal with them. Well may we say, with reverent thankfulness, in reference to those times, "If it had not been the Lord who was on our side, when men rose up against us, then they had swallowed us up quick, when their wrath was kindled against us."

The members of the persecuted Society were most of them far from opulent; but they proved themselves rich in charity, as well as in faith and hope; and the illustration of these virtues, by the sacrifices which they made for the relief of their more afflicted associates, and their unbroken constancy in the sufferings which they endured for the testimony of a good conscience, were doubtless amongst the practical arguments which at length extorted the commendation even of their enemies.

A second, and perhaps contemporaneous, object of the Meetings for the discipline of the Society, was the obtaining of redress for those illegally prosecuted or imprisoned. Though so patient in suffering, they deemed it their duty to apprise magistrates, judges, and the Government, of illegal proceedings, and to use every legal and Christian effort to obtain redress. Several Friends in London devoted a large portion of time to this object, and regular statements of the

most flagrant cases were sent to them, and were frequently laid by them before the King and Government. Their constancy in suffering was hardly exceeded by their unwearied efforts to obtain relief for their suffering brethren, and for the alteration of the persecuting laws; and through these means the cause of religious liberty was essentially promoted.

A third object, which at a very early period of the Society pressed upon its attention, was the proper registration of births and deaths, and the provision for due proceedings relative to marriage. Their principles led them at once to reject all priestly intervention on these occasions, and hence the necessity for their having distinct arrangements in regard to them. In some of the Meetings of earliest establishment regular registers are preserved from the year 1650 to the present time. Great care was taken in regard to proceedings in marriage; investigation as to the clearness of the parties from other marriage engagements, full publicity of their intentions, and the consent of parents, appear to have been recommended in early times as preliminaries to the ratification of the agreement between the parties; and this act took place publicly in the religious meetings of the Society. Marriage has always been regarded by Friends as a religious, not a mere civil compact.

The right education of youth, the provision of suitable situations for them as apprentices or otherwise, and the settlement of differences without going to law one with another, were also among the early objects of the Society's care.

The last object of the discipline, in early times, which we shall enumerate, was the exercise of spiritual care over the members. As the Society advanced it was soon reminded of our Lord's declaration, "It must needs be that offences come." Evidencing, as the Society did to a large extent, the fruits of the Spirit, there were those who fell

away from their Christian profession, and walked disorderly; and, sound as was the body of Friends in Christian doctrine, there were members who were betrayed into false doctrines and vain imaginations; and pure, and spiritual, and consistent with true order and Christian subjection as were the principles of religious liberty advocated by the Society, there were those who appear to have assumed them under the false expectation of an entire independence.

To all these cases the discipline was applied in very early times; yet the spirit of tenderness, which breathes through the writings of George Fox in regard to the treatment of delinquents, and which there is good reason to believe was practically illustrated, to a large extent, in the conduct of the Friends of those days, is worthy of especial notice. From one of his epistles we make the following extracts:—
“Now concerning Gospel order, though the doctrine of Jesus Christ requireth his people to admonish a brother or sister twice, before they tell the Church, yet that limiteth none, so as that they shall use no longer forbearance. And it is desired of all, before they publicly complain, that they wait to feel if there is no more required of them to their brother or sister, before they expose him or her to the Church. Let this be weightily considered, and all such as behold their brother or sister in a transgression go not in a rough, light, or upbraiding spirit, to reprove or admonish him or her, but in the power of the Lord and spirit of the Lamb, and in the wisdom and love of the Truth which suffers thereby, to admonish such an offender. So may the soul of such a brother or sister be seasonably and effectually reached unto and overcome, and they may have cause to bless the name of the Lord on their behalf, and so a blessing may be rewarded into the bosom of that faithful and tender brother or sister who so admonished them. And so keep the Church order of the Gospel, according as the Lord Jesus Christ hath commanded; that is, ‘If thy brother shall

trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother; but if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established: and if he shall neglect to hear them, tell it unto the Church.'”

We now proceed to notice the more regular and systematic establishment of Monthly and Quarterly Meetings, and of the Yearly Meeting. Though the history of those times bears ample testimony to the useful part which was taken in this important work by many faithful Friends, yet it is clear that George Fox was the chief instrument in the arrangement and establishment of these Meetings. There was doubtless much reference to his individual judgment; but it is worthy of notice how carefully he sought to keep the body from an improper dependence upon him. As, in his preaching, he directed his hearers to Christ for themselves, as alike *their* and *his* Teacher, so in the discipline of the Society, he laboured diligently that the body might be strengthened to help itself.

Under the date of 1666, George Fox says in his journal:—“Whereas Friends had had only Quarterly Meetings, now Truth was spread and Friends were grown more numerous, I was moved to recommend the setting up of Monthly Meetings throughout the nation.” In 1667 he laboured most diligently in this service, under much bodily weakness from his long confinements in cold and damp prisons. In 1668 he thus writes:—“The men’s Monthly Meetings were settled through the nation. The Quarterly Meetings were generally settled before. I wrote also into Ireland, Scotland, Holland, Barbadoes, and several parts of America, advising Friends to settle their men’s Monthly Meetings in those countries, for they had their Quarterly Meetings before.” These Monthly Meetings, so instituted, took a large share of that care which had previously devolved on the Quarterly

Meetings, and were no doubt the means of bringing many more of the members into a larger sphere of usefulness and the exercise of their respective gifts in the Church, the free course for which he was so anxious to promote. With reference to this subject, he observes in one of his epistles:—“The least member in the Church is serviceable, and all the members have need one of another.”

The Quarterly Meetings, from this time, received reports of the state of the Society from the Monthly Meetings, and gave such advice and decisions as they thought right; but there was not, until some years after this period, a general Yearly Meeting, at which all the Quarterly Meetings were represented. Of the establishment of that Meeting we come now to speak.

In the year 1672, a General Meeting of Ministers was held at Devonshire House, London: amongst its proceedings we find the following minute, in which we trace the origin of the Yearly Meeting:—“It is concluded, agreed, and assented unto, by Friends present, that, for the better ordering, managing, and regulating of the public affairs of Friends relating to the Truth and service thereof, there be a General Meeting of Friends held at London once a year, in the week called Whitsun-week, to consist of six Friends for the city of London, three for the city of Bristol, two for the town of Colchester, and one or two from each of the counties of England and Wales respectively.”

This representative Yearly Meeting met at the time proposed in 1673, and came to the conclusion, that the General Meeting, constituted as it then was, “be discontinued till Friends, in God’s wisdom, shall see a further occasion;” and it was further agreed that “the General Meeting of Friends who labour in the work of the ministry do continue as formerly appointed.” This Meeting of Friends in the ministry appears to have been regularly held annually from this time to the year 1677 inclusive.

In 1675, important advices and instructions were agreed upon, and sent forth to the several Meetings: they are contained in an epistle, and are thus introduced:—"At a solemn General Meeting of many faithful Friends and brethren concerned in the public labour of the Gospel and service of the Church of Christ, from the most parts of the nation." This document is signed by eighty-one Friends, most of whom are well known as conspicuous in the early history of the Society; and the spirit of fervent piety and charity which it breathes is well worthy of their character. In 1677, it was agreed again to convene the Meeting of representatives in the ensuing year, and then to advise respecting its continuance. Accordingly in 1678 the representative Yearly Meeting assembled in London, and, after agreeing upon several matters, the substance of which was conveyed to the various Meetings of Friends in the form of an epistle, with much Christian counsel, concluded to meet again the next year after the same manner; and these Meetings have continued to assemble once a year in London, with unbroken regularity, to the present time.

When the General Meeting of Ministers transferred much of its duties to the representative Yearly Meeting, of which they formed a part, there were some portions of the service of these Meetings which more particularly belonged to the Ministers. Although the power to approve and disapprove of Ministers rested with the members of the church to which they respectively belonged, in the capacity of a Monthly Meeting, yet it was deemed fitting that the Ministers should have an especial oversight of each other, and that they should meet together for mutual consultation and advice in regard to those of their own station.

George Fox, in 1674, writes thus:—"Let your general assemblies of the Ministers [in London, or elsewhere] examine, as it was at the first, whether all the Ministers that

go forth into the counties do walk as becomes the Gospel; for that, you know, was one end of that Meeting, to prevent and take away scandal, and to examine whether all who preach Christ Jesus do keep in his government and in the order of the Gospel, and to exhort them that do not." About the year 1727, Friends in the station of Elder were united to these Meetings, which under the name of "Meetings of Ministers and Elders" continued to be regularly held till 1876, when their duties were committed to the "Meetings on Ministry and Oversight," constituted by the Yearly Meeting in that year.

It was one of the earliest features of our religious economy to elevate the character of the female sex, by recognising them as helpers in spiritual, as well as in temporal things; holding, in the former as well as in the latter, a distinct place, and having duties which more peculiarly devolved on women. For this purpose Meetings were established among them, with a special regard to the care and edification of their own sex. The views of George Fox, in regard to the establishment of these Meetings, are conveyed in the following passages:—"Faithful women, called to a belief of the Truth, and made partakers of the same precious faith and heirs of the same everlasting Gospel of life and salvation as the men are, might in like manner come into the profession and practice of the Gospel order, and therein be meet-helps to the men in the service of Truth, and the affairs in the Church, as they are outwardly in civil and temporal things; that so all the family of God, women as well as men, might know, possess, and perform their offices and services in the house of God; whereby the poor might be better taken care of; the younger sort instructed, informed, and taught in the way of God; the disorderly reprov'd and admonish'd in the fear of the Lord; the clearness of persons proposing marriage more closely and strictly inquired into, in the wisdom of God; and all the members of the spiritual body, the

Church, might watch over and be helpful to each other in love."

Thus was a system of order and government, in conformity with the spirit of Christianity, established amongst us in early times; and thus a field was opened for the exercise of the various gifts by which the Church, the body of Christ, is edified. 1833. 1861. 1883.

CHAPTER I.

YEARLY MEETING.

1. FOR better ordering, managing, and regulating the public affairs of Friends, relating to Truth and the service thereof, it is agreed that a General Meeting Establishment. be held in London once a year. 1672.

2. The good and blessed intent and end of this and all our assemblies is, with the Lord's assistance, for his honour ; in the promoting and maintaining of our Objects. Christian society and religion, in life and practice, in all the parts and branches thereof. 1695. P. E.

3. The intent and design of our annual assemblies, in their first constitution, were for a great and weighty oversight and Christian care of the affairs of the churches pertaining to our holy profession and Christian communion ; that good order, true love, unity, and concord may be faithfully followed and maintained amongst us. 1718. P. E.

4. It is the fervent desire of this Meeting, that the business and concerns thereof be solidly, in the fear of God, managed and carried on, without contention Spirit in which the business should be conducted. or striving, and with as few words, and in as pertinent expressions to the matter in hand, as may be, for expediting the affairs thereof without loss of

time, or any ways disordering the Meeting; but one at a time speaking, and standing up, that all things may be done decently, and in order. 1710.

5. It is concluded that this Meeting consist of all the members of the Quarterly and General Meetings in Great Britain, and of representatives from the Yearly Meeting in Ireland. In order to provide for the due attendance of this Meeting, each Quarterly and General Meeting is to appoint not more than eight nor less than four representatives, where they can conveniently be found; but the Quarterly Meetings of Lancashire and Cheshire, London and Middlesex, and Yorkshire, in consideration of their numbers, are each allowed to send twelve. 1728. 1782. 1833. 1861.

6. Members of any Yearly Meeting with which we have appointed correspondents are allowed to attend the Yearly Meeting, but this liberty is not understood to accord any right to take part in the deliberations of the Meeting. 1883.

7. Members of other Meetings in France, Norway, Denmark, Syria, India, Australasia, and elsewhere,* with which the Society corresponds, are admitted to our Yearly Meeting on their producing a letter of introduction, signed by the Clerk of their Meeting, addressed to the Clerk of our Yearly Meeting, or otherwise satisfying the Clerk of their membership.

The Clerk shall mention to the Yearly Meeting the names and residences of persons so introduced.

The liberty thus granted shall not accord a right to any person thus introduced to take part in the deliberations of the Meeting. 1881. 1883.

* As to Hobart, Melbourne, and Adelaide, see p. 213.

8. The Yearly Meeting is to begin at ten o'clock on the Fourth-day after the third First-day in the Fifth Month. Meetings for Worship are to be held at ^{Times of Meetings.} ten o'clock on Sixth-day morning in the same week and on the Fourth-day in the week following.* 1798. 1861. 1881.

9. It is agreed that the representatives shall meet at the close of the first sitting of this Meeting in each year, and shall, when so met, nominate a Clerk ^{Appointment of Clerk and Assistants.} and two Assistants for the current year, from amongst the members of this Meeting. The said nomination is to be reported to the next sitting of this Meeting previously to any other business; and the former Clerk is not to consider himself discharged until another be chosen. The representatives are also to consider of suitable Friends to act as Clerk and Assistants of the Large Committee, and to submit such nomination to the Large Committee, at its first sitting, for its approval. 1807. 1833. 1861. 1883.

10. A committee of three Friends is to be nominated by the Committee of Representatives at its first sitting, and reported to the next sitting of this Meeting; to whom shall be committed, along with the Clerk and Assistant Clerks of the Yearly Meeting, ^{Committee on arrangements and control of the premises.} all questions as to the arrangement of the times of holding the various sittings of this Meeting and its committees. The control of the Meeting-house premises at Devonshire House during the Yearly Meeting, for purposes not immediately belonging to the business of the Yearly Meeting, shall be vested in this committee. Applications for the use of the premises are to be made through the Clerk of the Yearly Meeting. 1868. 1873.

* For the time of holding the Yearly Meeting on Ministry and Oversight, see Chapter X., p. 240.

11. Agreed that two or three Friends be appointed to revise the Minutes of each day's transactions, and to correct any slight inaccuracies that may be observed; and, if any alterations or corrections in things of moment appear necessary, to propose the same to the Meeting at its next sitting, previously to any other business; in order that the Minutes may be entered with due accuracy, and in a manner clearly to be comprehended. 1762.

12. A committee is to be annually appointed to audit the accounts of the National Stock, and is to consist of one Friend from each Quarterly Meeting, such Friend being a representative to the Yearly Meeting, and nominated by his Quarterly Meeting for that special service.

The members of this committee are to draw together at the conclusion of the first sitting of the Committee of Representatives, in order that arrangements may be made for a systematic audit by some of their number, previous to the meeting of the Auditing Committee on Sixth-day, at 12.30 p.m., when they are to prepare their report to the Yearly Meeting thereon. 1752. 1861. 1867. 1883.

13. It is concluded that the Yearly Meeting make arrangements for the holding, during its course, of the Annual Meetings of the Friends' Tract Association, the Friends' Foreign Mission Association, and the Friends' Temperance Union. Each of these Meetings, as well as that of the First-day School Association, usually held at Ackworth during the time of the General Meeting, is expected to report to the Yearly Meeting that they have been held, and is invited to forward, in addition, brief reports on the subjects which have claimed their attention. The reception of this

information is to be recorded on the Minutes of the Yearly Meeting. 1873. 1881. 1883.

14. This Meeting desires that all propositions from any Quarterly Meeting to this Meeting be delivered in writing, and signed by order of such Meeting. Propositions to be in writing. 1735.

15. All letters directed to this Meeting, except from such Meetings as regularly correspond therewith, are to be first perused by two or three Friends to be appointed, who are to consider and report whether the same be proper to be read in this Meeting or not. Letters to be first perused by a Committee. 1736.

16. It is agreed that if, when any subject comes under the consideration of the Yearly Meeting having reference to the welfare of the entire body, it appear desirable to the Yearly Meeting to ascertain the opinion of the Women's Yearly Meeting thereon, that Meeting be invited to consider such subject and send in its views to the Yearly Meeting before the final decision is arrived at. Opinion of the Women's Meeting may be invited. 1881. 1883.

CHAPTER II.

QUARTERLY MEETINGS.

1. A QUARTERLY MEETING consists of all Friends who are members of any Monthly Meeting within the limits thereof, and each of these Monthly Meetings is to appoint representatives thereto. The Quarterly Meeting is subordinate to the Yearly Meeting, and is to appoint representatives thereto.* 1883.

2. This Meeting has had under its consideration the important place which Quarterly Meetings hold in the arrangement of our Meetings for Discipline. It has often been found to be of great advantage for those Meetings to appoint committees who should, in Christian love, attend the Monthly Meetings as well as the Particular Meetings within their limits, extending this service sometimes to the families of Friends, under a concern for the growth of their members in the truth, and for the faithful maintenance of our religious testimonies. These visits are found to be a means of strengthening the bond of Christian fellowship, and especially so if occasionally repeated; they bring the visitors to a more thorough knowledge of the trials and cares of their fellow members, and afford an opportunity to enter into sympathy with them, and to administer counsel, encourage-

* The General Meeting for Scotland occupies the same position as a Quarterly Meeting.

ment, or help. Such a service may sometimes be acceptably rendered by Monthly Meetings, where they include several Preparative Meetings and spread over an extensive district. Well-concerned Friends are encouraged to manifest their love for their brethren by accepting of the appointment, and we believe that, as it is done in the fear of the Lord and in the simplicity of faith, it will contribute to their own religious benefit. 1852.

3. This Meeting recommends to the attention of our Quarterly Meetings the circumstances of the very small Meetings for Worship and the small Monthly Meetings within their limits. We desire that the condition of these Meetings may obtain the care of well-concerned Friends, and that a brotherly and Christian intercourse, so far as practicable, may be kept up between all the members of a Quarterly Meeting. 1842.

Care of
subordinate
Meetings.

4. The several Quarterly Meetings are to transmit annually in the Spring to the Meeting for Sufferings information of any Meetings which have been settled, discontinued, or united in the course of the year ; in order that such information may be duly communicated to the Yearly Meeting. And when any Quarterly Meeting thinks it right, under special circumstances, to give permission to a Monthly Meeting to be held less frequently than once in the month, the same is to be reported to the Yearly Meeting. 1833. 1861.

Settlement
and discon-
tinuance of
Meetings to
be reported.

5. The several Quarterly Meetings are to transmit annually in the Spring to the Meeting for Sufferings a Tabular Statement of the number of their members and of the attenders of their Meetings, of Ministers, Elders and Overseers in their Meetings, of members residing abroad, of admissions to and removals from the Quarterly Meeting, of marriages happening during the

Certain
returns to
be made
annually.

preceding year, and of any other matters of interest required by the Yearly Meeting to be reported. Forms for this return are to be prepared and distributed by the Meeting for Sufferings. 1861. 1862. 1883.

6. The several Quarterly Meetings are requested to send up once in three years a report on the state of their Meetings; these reports to be so arranged that about six shall be read in the Yearly Meeting each year. For the purpose of these Reports the Quarterly Meetings are to be divided into three sections which are to include respectively:—

1.—SOUTH-WESTERN.

Berks and Oxon.
Bristol and Somerset.
Devon and Cornwall.
Sussex, Surrey and Hants.
Warwick, Leicester and Stafford.
Western.

2.—EASTERN.

Bedfordshire.
Derby, Lincoln and Notts.
Essex and Suffolk.
Kent.
London and Middlesex.
Norfolk, Cambridge and Hunts.

3.—NORTHERN.

Cumberland.
Durham.
Lancashire and Cheshire.
Westmoreland.
Yorkshire.
General Meeting for Scotland. 1875. 1881.

7. The several Quarterly Meetings are to send up reports on the Home Mission work in which their members are engaged at the same time as the Triennial Reports on the state of their Meetings. The two reports may, if it be thought desirable, be amalgamated.

Triennial
Reports on
Home Mission
work.

Advantage might also arise if the Quarterly and Monthly Meetings were encouraged to appoint committees to sympathise and advise with those of their members who are engaged in mission work. 1881.

8. Whereas cases may arise in which it may be needful for proceedings at law to be taken, each Quarterly Meeting is desired to appoint a committee, with power to grant, in its discretion, permission to proceed at law as the case may appear to require. Quarterly Meetings are directed annually to read over the names of the Friends on the committee on legal proceedings, and to transmit them to their Monthly Meetings, and also to furnish the Recording Clerk in London with a list of them.* 1828. 1860.

Committee
on legal
proceedings.

9. This Meeting is of the judgment, that ministering Friends who have a concern to travel in Ireland or Scotland, or on the islands adjacent, with a view of holding meetings among those of other religious Societies, should have the concurrence and unity of their Quarterly Meetings, in addition to that of their Monthly Meetings, when the same can be had with convenience; apprehending that such procedure will be of considerable advantage to Friends under an exercise of so important a nature. Nevertheless, it is not meant that this rule shall apply to Friends travelling in the work of the ministry, whose concern is chiefly to the members of our own Society. 1812. 1861.

As to Minis-
ters travelling
in Ireland or
Scotland.

* See also Chap. XVII., p. 307.

10. Any of the powers and duties belonging to or imposed on Quarterly Meetings, or to or on Men's or Women's Quarterly Meetings, may, if the Powers of joint Meetings. Men's Quarterly Meeting think fit, be exercised or attended to by a joint Quarterly Meeting of men and women Friends, but no powers or duties of the Women's Quarterly Meeting shall be so exercised or attended to without its previous consent. 1883.

CHAPTER III.

MONTHLY MEETINGS.

POWERS AND DUTIES.

1. A MONTHLY MEETING consists of all the persons who, under the rules relating to the subject, are for the time being entitled to be recorded on the list of ^{Constitution.} its members. Monthly Meetings are subordinate to the Quarterly Meeting of which they form part, and are to appoint representatives to attend that Meeting.* 1883.

2. It is the judgment of this Meeting, that when any Monthly Meeting thinks it right to establish any ^{Establishment} new Meeting for Worship, or any Preparative ^{and discontinuance of} Meeting, or to discontinue, either wholly or in ^{Meetings.} part, any such Meeting already settled, the same be reported to the Quarterly Meeting for its approbation before it be carried into effect. 1822.

3. Agreed, that no Monthly Meeting shall be allowed to divide itself into two separate Monthly Meetings, ^{Division of} without the consent or concurrence of the Quarterly ^{Monthly} Meetings. Meeting. 1715.

* The rules as to Monthly Meetings extend to other Meetings exercising the powers of Monthly Meetings, although assembling less frequently than once a month.

4. Wheresoever it appears that any Monthly Meetings, through the smallness of the number of Friends attending them, are not sufficiently qualified for carrying on the discipline of the Church, we wish that such small Meetings might be joined to some other neighbouring Monthly Meetings, that by such union they might be assisted and strengthened.* 1752.

5. As it is occasionally necessary to hold a special Monthly Meeting, the following regulations are adopted; but it is evidently desirable that they should be put in operation only under very exceptional circumstances:—

Junction of
Monthly
Meetings.

Regulations
for summon-
ing Special
Meetings.

- a. The Clerk of a Monthly Meeting, on receiving a written requisition signed by at least five men Friends members of the Meeting, three of whom either were representatives to the preceding Monthly Meeting or are holders of an official position in the Monthly Meeting, and setting out clearly the reason for calling a Special Meeting, shall be at liberty to summon such Special Meeting at a time and place to be fixed by himself.
- b. Such Special Meeting shall be summoned, by notice given at the close of a First-day Morning Meeting in each of the Particular Meetings, comprised in the Monthly Meeting, at which a Meeting is held, on the First-day preceding such Special Meeting.
- c. Such notice shall state the business to be transacted at the Special Meeting, and the time and place appointed for holding the same.
- d. The representatives appointed to the preceding Monthly Meeting shall be representatives to the Special Meeting.

* As such changes alter the districts in which Registering Officers of Marriages can act, notice should be at once given to the Registrar-General in London.

- e. The Clerk shall satisfy himself that due notice of such Special Meeting has been given in accordance with these regulations, and shall produce at the opening of the Special Meeting a certificate in writing, signed by himself, that he has done so, which shall be read and entered on the Minutes of the Special Meeting. Such certificate shall, for all purposes, be *primâ facie* evidence that the Meeting has been regularly summoned.
- f. The requisition asking for the Special Meeting shall be read before the commencement of business, and shall be entered on the minutes.
- g. No business shall be transacted at any Special Meeting except such as was specified in the notice convening the Meeting, nor unless there be at least five men Friends present. 1883.

6. We are concerned to recommend to Monthly Meetings the appointment of suitable Friends to visit the families of their brethren in Christian love, and therein to inform, admonish, and advise, as occasion may be; and we beseech you, brethren, let the tender advice of such as shall undertake so brotherly an office meet with a kind and open reception, that in the mutual giving and receiving of wholesome counsel and advice you may co-operate to the help and furtherance of each other's faith. 1752. P. E.

7. In addition to the duties resting upon parents and heads of families, and the more special services devolving upon individuals, it is greatly to be desired that Friends, in their Monthly and other Meetings, should fully recognise the responsibility of the Church itself as regards oversight and pastoral care, religious teaching, and the religious instruction of the young; and from time to time

consider the state of their respective congregations in relation to these matters, and endeavour, under the guidance of their Lord, to make appointments and arrangements for these purposes. When so met may they be encouraged, as a collective body, to seek in united prayer those gifts which are essential for these services. Under such a preparation, it is believed that Monthly and Quarterly Meetings, whether of men or women Friends, would be enabled to exercise more efficient pastoral care through the more frequent appointment of committees for visiting their members in Christian love.

Under the like preparation we believe that the way would open for the holding of meetings for mutual religious instruction, in which those assembled, with a single eye, in dependence upon Christ, might enjoy mutual edification and profit. 1874.

8. This Meeting, being of the judgment that it would be an acceptable and useful service if Friends were occasionally to attend the smaller Meetings for Worship held on First-days and on other days of the week in the districts in which they reside, recommends the subject to the attention of Monthly Meetings. Such an intercourse would enable Friends to enter more closely into the peculiar circumstances of their brethren; and would, we believe, tend to strengthen the precious bond of Christian fellowship. 1826.

9. This Meeting directs Monthly Meetings annually to make appointments of suitable Friends to impart applicable advice on the subject of keeping clear and correct accounts, and on that of carefully inspecting the state of their affairs at least once in the year, as well as to recommend them to make or revise their wills and

Attendance
of small
meetings.

Committee to
advise on out-
ward affairs
and wills.

settle their outward concerns in time of health. In the discharge of this service, opportunities are afforded for a kind and brotherly intercourse, which, without intruding into the private affairs of individuals, may be productive of real benefit. 1793. 1833. 1845. 1883.

10. It is desired that Monthly Meetings would request their Particular Meetings to revise the catalogues of their libraries once in the year, and report their having done so to the Monthly Meeting; and then to consider what additions may be suitably made, as well as the best means of giving publicity to the collection, promoting the circulation of the books, and affording ready access to all who may wish to peruse them, whether members of our religious Society or not. 1821. 1833.

11. Monthly Meetings are in the Winter to inform their Quarterly Meetings in writing whether the following duties and matters have been regularly attended to :—

- 1st. The revision of the list of the appointed members of the Meeting on Ministry and Oversight at least once in three years.
- 2nd. The advice to Friends on their outward affairs, and the timely making and revision of their wills.
- 3rd. The rules respecting removals.
- 4th. The revision of the list of members and attenders of Meetings.
- 5th. The recording of births, marriages, and burials.
- 6th. The care of libraries and of trust property; including the revision of the lists of trustees, and the right appropriation of the income.
- 7th. The reading and consideration of the Queries and Advices as directed. 1875. 1876.

12. This Meeting desires that Monthly Meetings may maintain a correspondence with such of their members as have removed out of the reach of the oversight of their friends, and beyond the limits of any recognised Meetings for Discipline, so as to bring them under the Christian notice and sympathy of these Meetings; and that they have a special regard to them when their lists of members are annually read and revised. 1844.

Correspondence with members abroad.

13. Friends are advised to exercise a sound discretion in either lending, or refusing to lend, our meeting-houses, for the purpose of worship, to persons of other religious denominations. 1861. 1883.

Lending meeting-houses.

14. The following suggestions with regard to our Meetings for transacting the affairs of the Church obtained the general acceptance of this Meeting, and it commends them to the consideration and adoption of those Meetings generally:—

Suggestions as to conduct of Meetings for Discipline.

- a. That, as far as practicable, matters of formal and routine character, and those relating to accounts, should be previously digested either by the Clerk or committees, so as to occupy as little of the time of the Meeting as possible.
- b. That, especially where certificates of membership or their acknowledgment are numerous, a simple statement may be made of the names of the Friends to whom they relate, and of the Meetings from which they come or to which they are addressed; care being of course taken to ensure the regularity and correctness of the documents.
- c. That a greater variety of subjects of general Christian interest may rightly engage the attention of these Meetings.

- d.* That much advantage may arise from more general and frequent joint Conferences of men and women Friends, both in Monthly and Quarterly Meetings, in relation to such subjects as may rightly engage the united concern of all the members of the Church.
- e.* That the social character connected with these Meetings, which has of late years, in many places, been largely interfered with by the increased facilities for travelling, should be promoted. 1874.

15. It is concluded that two or more Friends be appointed in each Monthly Meeting to take charge of the travelling arrangements of Friends engaged in religious service therein. Also that whenever a minute is adopted liberating a Minister for religious service, the Clerk of the liberating meeting shall at once forward a copy of such minute to the Clerk of the Quarterly or Monthly Meeting where the Minister proposes to commence his engagement, and that the Clerk of the latter Meeting shall forward the information to the Friends appointed as above; these Friends should likewise, before the conclusion of the visit in their district, transmit a copy of the liberating minute to the Clerk of the Meeting which embraces the next sphere of the Minister's labour. 1880.

Committee
to arrange
for Ministers
travelling.

16. Any of the powers and duties belonging to or imposed on Monthly Meetings, or to or on Men's or Women's Monthly Meetings, may, if the Men's Monthly Meeting think fit, be exercised and attended to by a joint Meeting of men and women; but no powers or authorities of the Women's Meeting shall be so exercised or attended to without its previous consent. 1883.

Powers of
joint Meet-
ings.

MEMBERSHIP.

17. On the subject of the right of children to membership
 Birthright in the Society, this Meeting considers it proper
 membership. to define that such right is to be understood as
 extending to any child born of parents in membership ;
 also to any child either the father or mother of whom is at
 the time of its birth a member, provided such father and
 mother were both of them members at the time of marriage.
 1820. 1861.

18. Although we recognise the children of our members
 Necessity of as objects of our care, and partakers of the out-
 conversion. ward privileges of Christian fellowship, we would
 earnestly remind all that such recognition cannot constitute
 them members of the Lord's spiritual Israel. Nothing can
 effect this but the power of the Holy Spirit working repent-
 ance towards God and faith towards our Lord Jesus Christ ;
 therefore let the words of our Divine Master have their due
 place with us all—"Ye must be born again." May all our
 members become such on the ground of true conviction,
 and be prepared in their several places to bring forth fruit
 unto God. 1861.

19. Monthly Meetings are left at liberty, in their discretion,
 Admission to admit into membership, in their infancy, any
 of minors. children whose parents are, or may have been
 members, or who may be otherwise connected with our
 Society, in cases where a reasonable probability appears that
 such children will be educated in accordance with our
 religious principles. 1861.

20. In cases where both the parents, or the surviving parent,
 Children of of children in membership, may, by resignation
 parents or disownment, have ceased to be in membership ;
 resigning or disowned and where it does not appear probable that such
 may be and disunited. children will be educated in accordance with our

religious principles, Monthly Meetings are left at liberty, in their discretion, and after communicating, when practicable, with their parents or guardians, to declare any such children, not being above fourteen years of age, to be no longer members of our Society. In every such case, information of the conclusion of the Monthly Meeting is to be communicated in writing to the parents or guardians of the child or children to whom the same shall relate. 1861.

21. Where there are persons in membership who make little or no profession with us, and do not attend our Meetings for Worship, and no advantage appears likely to arise from their retaining a membership in our Society, Monthly Meetings are at liberty to remove the names of such persons from their lists of members, if, after communicating verbally or in writing with them, they are satisfied that there is no probability of their resuming the attendance of our Meetings. Information must be given to such persons that their names have been so removed. 1883.

22. Monthly Meetings are to keep an alphabetical list of their members, and annually to appoint a committee for the purpose of examining such list by comparing the entries with the Monthly Meeting's books.* After being thus examined, it is recommended that the said list be read over once a year, either by a committee of the Monthly Meeting, or by that Meeting in its collective capacity. 1812. 1833. 1861.

23. Lists of the names of attenders of our Meetings not in membership are recommended to be kept and read, for the purpose of maintaining a Christian interest on their behalf. 1851.

* The same committee may also with advantage examine the Marriage Registers, and compare the Birth and Burial Notes with the check margins, and make out the annual return for the digest.

ADMISSION OF NEW MEMBERS.

24. Advised, that Monthly Meetings do not too hastily admit into membership any who may come to Friends' Meetings as convinced persons, especially such as discover an earnestness for a speedy admission into communion with us, without a seasonable time to consider their conduct. Let the innocency of their lives and conversation first be manifested, and a deputation of judicious Friends be made, to inquire into the sincerity of their conviction of the truth of our religious principles; and let this appear to the Monthly Meeting previously to their admission. 1764. 1883.

25. Whilst all who are drawn to unite with us in sincerity should be welcomed in a spirit of Christian kindness and cordiality, we greatly desire that a loving care may be exercised that all such are not only satisfied of the true grounds of our distinguishing Christian principles, but are also giving evidence of conversion of heart, and of love to our Lord and Saviour. 1883.

26. In the case of women who apply for admission or reinstatement into membership, the Men's Monthly Meeting should request the Women's Monthly Meeting to make appointments to visit or join the men in visiting them. The report of the committee is to be made to the Men's Monthly Meeting, which is to inform the Women's Meeting of the conclusion. 1792. 1802. 1883.

27. This Meeting, under a concern for the religious oversight of children and young persons who may be in profession, though not in membership, with us, and especially of those who have received their education in some of our public schools, recommends to

Monthly Meetings that provision be made for bringing such young persons under the notice of Friends. 1851.

DELINQUENCIES.

28. (a). We earnestly exhort you to watch diligently over the flock, and deal in due time, and in a spirit of Christian love and tenderness, with all such as ^{Proceedings in cases of delinquency.} walk disorderly amongst you, in order to reclaim and restore them by brotherly counsel and admonition; and, when any one of your members commits an offence, and after due private labour it has been communicated to the Monthly Meeting, that Meeting shall appoint some well qualified Friends to visit the offending member, and to inquire carefully into the matter, and labour for the restoration of the brother or sister who may have been overtaken in a fault. The Friends so appointed are to report as early as convenient to the Monthly Meeting. When, after patient waiting, you find that your Christian labour of love hath not its desired effect, the Monthly Meeting should, after due consideration, issue a testimony of disownment against such person.

(b). In cases of delinquency of women Friends, when, after due exercise of private labour, the Women's Monthly Meeting believes it necessary that any ^{Special provisions in case of women Friends.} of its members be dealt with as delinquents, it is to inform the Men's Meeting thereof. That Meeting may, if it think fit, request the Women's Meeting to proceed to deal with the delinquent, and report the result of their labours to the Men's Meeting; but, if the Men's Meeting should see it expedient to join them in the dealing, the report of the joint committee is to be made to the Men's Meeting, which, in either case, is to inform the Women's Meeting of its determination. No proceedings of the women only are to be a sufficient ground for a testimony of disownment; unless, after mature deliberation, and from any peculiar circum-

stances attaching to the case, the Men's Meeting, being satisfied that the discipline has been fully exercised by the labour of the women Friends, shall be convinced that it is not its place to make any appointment.

(c). In the case of delinquency by a Friend who is not a member of the Meeting in which he resides, care should be taken, after due inquiry and private labour, that the Meeting to which he belongs be informed of the case. The Meeting of which he is a member is then to proceed to visit and deal with him, unless by reason of distance it be not convenient; in which case, it is to apply to the Monthly Meeting in which the offender resides, to visit him on its behalf, and report to the Meeting of which he is a member; which Meeting is to receive his acknowledgment, or disown him, as in its judgment the case shall require, reporting either conclusion to the other Meeting. If a testimony of disownment be issued, a copy thereof is to be sent to the Meeting in the compass of which the offender resides, which is to acquaint him therewith, and report the delivery thereof to the disowning Meeting.

(d). If the offender remove after dealing be commenced, the Meeting that had him under its care shall continue the same if he be equally within its reach, or otherwise shall be at liberty to write to the Meeting into the compass of which he is removed; which Meeting is to proceed therein, and report to the Meeting of which he is a member, which shall receive his acknowledgment or proceed to disown him as aforesaid.

In case an offender shall remove beyond the limits of any Monthly Meeting, it is agreed that he may be placed under the care of the nearest Monthly Meeting.

(e). If an offender cannot be found, the Meeting to which he belongs shall, if the nature of the case require it, issue a testimony against him.

(f). Information of any disownment is to be sent to the Women's Monthly Meeting, and also to the Pre-
parative Meeting (if there be one) to which the
disowned person belonged; and in all cases a copy is to be
delivered to the person disowned, if access can be had to him.

Notice.

(g). When a person, having been disowned, is desirous of
re-admission into the Society, and is not resident
within the compass of the Monthly Meeting which
disowned him, it is advised that any committee appointed
in the case do communicate with the Meeting which disowned
him. 1782. 1792. 1801. 1802. 1822. 1861.

Re-admission.

29. If there be any such gross errors, false doctrines, or
mistakes held by any professing Truth, as are
either against the validity of Christ's sufferings,
blood, resurrection, ascension, or glory in the
heavens, according as they are set forth in the Scriptures;
or any ways tending to the denial of the heavenly Man
Christ; such persons ought to be diligently instructed and
admonished by faithful Friends, and not to be exposed by any
to public reproach; and where the error proceeds from igno-
rance and darkness of their understanding, they ought the more
meekly and gently to be informed; but if any shall wilfully
persist in error in point of faith, after being duly informed,
then such to be further dealt with according to Gospel order;
that the Truth, Church, or body of Christ, may not suffer by
any particular pretended member that is so corrupt. 1694.

Case of Friends
holding false
doctrine.

30. We recommend to Friends in their respective Quarterly
and Monthly Meetings to have a watchful eye over
all their members; and where they observe any
deficient in discharging their contracts and just debts in due
time, so as to give reasonable suspicion of weakness or negli-
gence, that Friends do earnestly advise them to a suitable
care and necessary inspection into their circumstances, in
order that they may be helped; and if any proceed contrary

Cases of failure
in business.

to such advice, and by their failure bring open scandal and reproach on the Society, that then Friends justifiably may and ought to testify against such offenders. Nevertheless, it is not intended to prevent Monthly Meetings from exercising the discipline in cases in which no advice may have been given prior to insolvency. Those Friends who may be appointed by Monthly Meetings to visit those who have failed should inquire whether they have kept clear and accurate accounts, and carefully avoided giving one creditor any undue preference over others, and report to the Meeting. 1732. P. E. 1782. 1816.

31. It is the judgment of this Meeting that Monthly or other Meetings ought not to receive collections Caution against receiving collections or bequests from persons who have not paid their debts. or bequests for the use of the poor, or other services of the Society, from persons who have fallen short in the payment of their just debts, though legally discharged by their creditors; for until such persons have paid the deficiency, what they possess cannot in equity be considered as their own. And Monthly Meetings are desired to exercise due caution against too early admitting such individuals to take an active part in the discipline. 1782. 1833.

MINISTERS.

32. We earnestly desire the increase of true Gospel labourers amongst us, for the edification of our own body, Advice as to recording Ministers. and the spreading of the Truth as it is in Jesus. At the same time let us remember the apostolic advice, "Lay hands suddenly on no man;" for we have cause to believe that injudicious encouragement hath tended to produce an unsound ministry in some places. It is therefore recommended that the Ministers and Elders in the several Monthly Meetings would tenderly advise those who come forth in public testimony to wait patiently, under a deep consideration

of their state of infancy and childhood ; and when their fruits afford sufficient evidence of their qualifications for so important a service, that the cases of such Friends be reported to their Monthly Meetings ; which, upon solid and deliberate consideration, may, as in the wisdom of Truth shall seem meet, record them as Ministers. 1773. 1833. 1861.

33. This Meeting recommends to Monthly Meetings on Ministry and Oversight,* that when they deem it proper to submit to their Monthly Meetings the propriety of acknowledging a Friend as a Minister they should previously to doing so apply to, and have the advice of, the Quarterly Meeting on Ministry and Oversight of which they form a part ; but no record of these cases is to be made in any such Meeting. 1830. 1876.

Quarterly
Meeting on
Ministry and
Oversight to
be consulted.

34. This Meeting recommends, when a proposition for acknowledging a Friend as Minister is made to a Monthly Meeting, as pointed out by the preceding rules, that the same be brought forward in the Men's Monthly Meeting, previously to its entering upon any other business. The Men's Meeting, on receiving it, is either then, or at a suitable time, to proceed, in conjunction with the members of the Women's Monthly Meeting, to the consideration and conclusion of the case. If the case originate in the Meeting itself, the Men's Meeting is to determine whether the time be come for it to be laid before a general conference of men and women Friends. 1810. 1822. 1861.

Proceedings
for acknow-
ledgment of
a Minister.

35. Friends of judgment and experience are advised to watch with fatherly care over such especially as may be young in the ministry ; that whilst, on the one hand, nothing tending to the glory of God and the edification of his Church and people may be discouraged,

Care over
young
Ministers.

* See Chap. X., p. 239.

so, on the other hand, where counsel may appear to be called for, it may be wisely and faithfully administered. 1720. P. E. 1861.

36. If any person appearing as a Minister shall give cause of uneasiness or dissatisfaction to Friends, in doctrine, behaviour or conversation, the person so offending is to be dealt with privately in a Gospel spirit and manner. If this shall not take effect, then let complaint be made of such person to the Monthly Meeting to which he or she may belong, in order that proceedings thereon may be had accordingly, and the affair settled with all possible expedition. 1723.

37. If any individuals feel disunity with the communications of a Minister, let them not make any public demonstrations of their disapprobation, but rather impart their uneasiness privately, either to the party concerned, or to an Elder or Overseer, according to Gospel order: and if private counsel be unavailing, let the matter be made known to the Meeting to which the Minister belongs. 1699. 1723. 1861.

38. It is recommended to Monthly Meetings to be careful that all Friends travelling from or among them in the work of the ministry do go in the unity of the Meeting to which they belong, and with written testimonials therefrom. And we advise all Monthly Meetings to take due care in giving such testimonials, to prevent the uneasiness which sometimes falls on the Church from a weak and unskilful ministry. 1720. P. E. 1731. 1861.

39. It is the judgment of this Meeting, when either men or women Friends have a concern to travel in the work of the ministry, and have occasion to apply to their Monthly Meeting for a written testimonial of

its concurrence, that they communicate their views to men and women Friends collectively assembled, on notice being given, at the close of the preceding Meeting for Worship, for the women to remain until the Men's Meeting is regularly constituted; when, on the concern of the individual being communicated, it is to be made the subject of joint deliberation and conclusion; after which, if the concern be united with, a written testimonial of concurrence is to be prepared, and signed by the Clerk of the Monthly Meeting. Nevertheless Friends are at liberty to postpone the decision, or to refer the subject to a committee for consideration, whenever they may apprehend such delay or reference desirable. Any committee so appointed is to make report at another Joint Conference, previously to the ordering or granting of a certificate. 1811. 1816. 1822. 1861.

40. It is the sense and judgment of this Meeting, that Ministers who believe it to be their religious duty to travel in the service of the Gospel in foreign parts do submit the same, not only to their Monthly, but also to their Quarterly Meeting; and also (unless the service be confined to those professing with Friends in the South of France or at Minden and Pyrmont) to the Yearly Meeting on Ministry and Oversight, or to the Morning Meeting; in order to be favoured with the concurrent testimonies of the said Meetings, to strengthen them in so great and weighty engagements.

When either of these Meetings shall have confirmed the liberation of a Minister, to travel in foreign parts in the service of the Gospel, the same shall be reported to this Meeting. 1763. 1861. 1876.

41. This Meeting recommends, when Monthly Meetings liberate Friends to travel in the work of the ministry, and the places at which their labours are likely to commence are at a considerable distance

Certificates of
Ministers travelling abroad.

Travelling
expenses of
Ministers and
Committees.

from their respective residences (as may particularly occur in the case of visits to Ireland and Scotland), that such Meetings provide for the discharge of the necessary travelling expenses of such Friends, and of a guide where needful, until they enter upon their service, in like manner as if the distance were less; and that similar expenses of any Friends so travelling and returning home from a place considerably remote be defrayed by any Monthly Meeting in Great Britain in the compass of which their service may terminate.

The expenses of a Minister passing from one sphere of labour to another should be paid from the point of starting to that of arrival; and when this involves necessary travelling through the Metropolis, or from one railway to another and the payment of a second railway fare, if no guide accompany the Minister, all expenses likely to be incurred should be carefully ascertained and defrayed.

The payment of the expenses of committees appointed by the Yearly Meeting and by Quarterly and Monthly Meetings, or of Friends otherwise travelling by appointment in the service of the Church, has obtained our careful consideration. This Meeting feels that it cannot issue any recommendations that would be applicable to all cases, and that each appointment must be treated on its own merits; but it considers it to be the duty of both Quarterly and Monthly Meetings to make such arrangements as may effectually preclude the Church from being deprived of the services of any of its members, whether Ministers or otherwise, by pecuniary considerations.

If, in any of the cases which may come within the preceding recommendation, neither the Monthly Meeting, nor the Quarterly Meeting of which it forms a part, should be in a situation suitably to bear the expenses so incurred, it is agreed that the latter Meeting shall be at liberty to apply to the Meeting for Sufferings; which Meeting may, in its discretion, reimburse the whole or any part thereof out of the National Stock. 1827. 1877.

ELDERS.*

42. Monthly Meetings are desired to appoint some serious, discreet and judicious Friends, who are not Ministers, tenderly to encourage and help young Ministers, and advise others, as they, in the wisdom of God, see occasion. 1727. Elders to be appointed.

43. In the appointment of Elders, age or wealth is not to be an inducement in the choice; but let such be appointed as fear God, love his truth in sincerity, are sound in Christian doctrine, and of clean hands. 1761. 1833. Character of Elders.

44. When a Friend appointed to the station of Elder in any Monthly Meeting removes into another, it is the judgment of this Meeting that such station is not lost provided such removal be within the same Quarterly Meeting; but in case the removal of an Elder be out of the limits of the Quarterly Meeting to which he or she belongs, such Elder shall not be continued in that station, unless a reappointment be made, pursuant to the rules for the choice of Elders.† 1801. When an Elder moves into another Meeting.

OVERSEERS.*

45. We desire, pursuant to former advices, that Meetings would appoint suitable Friends as Overseers of the flock, who are entreated to enter into and discharge this labour with a ready mind. And, dear friends, we earnestly recommend that, in all your Meetings, in the choice of Elders or Overseers of the flock, you be especially careful to choose such as are themselves of upright and unblamable conversation; that the advice which they shall administer to other Friends may be the better received, and

* See further under Chapters IX. and X., pp. 233, 239.

† See next page.

carry with it the greater weight and force on the minds of those whom they shall be concerned to admonish. 1752.

46. It is the judgment of this Meeting that, as far as Two men and two women in each Meeting. circumstances will admit, at least two men and two women Friends be appointed as Overseers in each Particular Meeting. 1833. 1861.

MEETINGS ON MINISTRY AND OVERSIGHT.*

47. It being important that Meetings on Ministry and Oversight should consist, as far as practicable, of Who to be appointed. individuals of varied ages, gifts and qualifications, Monthly Meetings should be careful, in making appointments thereto, not to limit the selection to Friends in later life; those being appointed, whatever their age, who give evidence of love to Christ and of attachment to the principles we profess. 1876.

48. In the selection of Friends to fill the office of Elder or Overseer, and in the appointment of other Friends How appointments to be made. as members of a Monthly Meeting on Ministry and Oversight, it is recommended that the nomination be in each case submitted, for confirmation or otherwise, to a joint Monthly Meeting of men and women Friends, by a committee previously appointed for the purpose by the Monthly Meeting. Small Monthly Meetings, especially, are recommended to apply for the assistance of a committee of the Quarterly Meeting, to unite with their own committee in the selection or revision of the names to be submitted to the Monthly Meeting. Monthly Meetings are to make similar arrangements for the careful revision of the appointments referred to in this paragraph, at least once in three years. 1876.

* See further under Chapter X., p. 239.

TESTIMONIES.

49. Monthly Meetings are advised to exercise due care and deliberation before they conclude on issuing testimonies or minutes concerning the religious lives and services of deceased Friends, whether Ministers or others, whose lives have been marked by devotedness to the cause of their Lord, and to the service of the Church. In drawing up such documents, Monthly Meetings are desired to pay due regard to conciseness, and especially to bear in mind that the object is not eulogy, but to preserve a record of the power of Divine grace in the lives of the Lord's faithful servants. Testimonies, when agreed upon by the Monthly Meeting and signed by its Clerk, are to be forwarded to its Quarterly Meeting, which Meeting is recommended, in each case, to revise the testimony so presented (by the appointment of a committee or otherwise); and it is left to the discretion of the Quarterly Meeting either to send forward the same, or a new testimony prepared by itself, to this Meeting; or, if thought expedient, to withhold altogether any such testimony.* 1861.

Advice as to
testimonies
concerning
deceased
Friends.

AUSTRALIAN MEETINGS FOR DISCIPLINE.

50. The Meetings for Discipline established at Hobart in Tasmania, at Melbourne in Victoria, and at Adelaide in South Australia respectively, are recognised as regularly constituted Meetings, having the standing of Monthly Meetings subordinate to the Yearly Meeting of London. They are encouraged to correspond with the Meeting for Sufferings, and one or two Friends in each of these Meetings are to be appointed as correspondents. 1861. 1883.

Australian
Meetings for
Discipline.

(For other duties of Monthly Meetings see Index.)

* It is advised that all testimonies intended for the next ensuing Yearly Meeting, be transmitted not later than to the Winter Quarterly Meeting.

CHAPTER IV.

PREPARATIVE MEETINGS.

1. It is the judgment of this Meeting, that the holding of
Objects and Duties. Preparative Meetings, under suitable regulations,
may be of real advantage where Monthly Meetings consist of two or more Particular Meetings; and that the proper business of such Meetings is —

To inquire after births, burials, and removals, in order to carry accounts thereof to the Monthly Meeting :

To read and consider the queries, as settled by the Yearly Meeting, and in the Spring to prepare an answer in writing to the Monthly Meeting to the first part of the second query :

To appoint representatives to the Monthly Meeting :

To attend to financial or secular matters specially affecting the Particular Meeting. 1794. 1833. 1875. 1883.

2. Advantage may be derived from occasionally reading in Preparative Meetings portions of the counsel issued by this Meeting, and contained in this volume. 1833.

3. It is suggested that Preparative Meetings may, with advantage, refer business of a financial and secular character to an adjournment of such Meetings, or to a committee of men Friends appointed for the service. 1861.

4. This Meeting is of the judgment, that advantage would accrue to our small Preparative Meetings by their being encouraged, in the discretion of Monthly Meetings, to act as a united Preparative Meeting of men and women Friends. The answers therefrom to be sent to both the Men's and Women's Monthly Meetings, and representatives appointed to each when practicable. 1799. 1833. 1861.

5. When a Preparative Meeting is omitted to be held, information of the same should be sent from the Monthly to the Quarterly Meeting; but it is not necessary for such information to be transmitted to this Meeting. 1828.

Small Meetings to be held jointly.

Omission to be reported to the Quarterly Meeting.

CHAPTER V.

WOMEN'S MEETINGS.

1. It is our Christian advice that you do encourage faithful
Establishment. Women's Meetings, and the settling of them where
they are wanting, and may with convenience be
settled; knowing their service, and what need there is also
of their godly care in the Church of Christ, in divers weighty
respects proper to them. 1691. P. E.

2. The several Quarterly Meetings of women Friends are
Constitution and Duties of Women's Yearly Meeting. at liberty to appoint two or more of their members
to meet in London, at the time of holding this
Meeting; nevertheless, so that the number from
any Women's Meeting do not exceed that of the
representatives allowed to be appointed by the Men's Meeting
for the same district. The Meeting so appointed shall be
denominated the Yearly Meeting of Women Friends held in
London.

This Meeting agrees that the said Meeting be at liberty to
correspond in writing with the Quarterly Meetings of women
Friends, to receive accounts from them, and to issue such
advice as, in the wisdom of truth, may from time to time
appear necessary and conducive to their mutual edification;
but it is not at liberty to make or alter any Rules of Discipline
or Queries. 1784. 1790.

3. On considering the nature and extent of the discipline committed to women Friends, it is our judgment that its nature is to come up to the help of their brethren in the discipline of the Church.

Duties de-
volving on
Women's
Meetings.

As to its extent :—

- (a). They are to inspect and, in their discretion, to relieve the wants of the poor of their own sex ; and to apply to the Men's Meeting for its concurrence, and for the means, as each case shall require.
- (b). They are to join in certificates of removal for women Friends, and to make appointments to visit women Friends removed into the compass of the Monthly Meeting, conformably to the rules on that subject.
- (c). They are, at the desire of the Men's Monthly Meeting, to make appointments to visit or join the men in visiting such women as apply for admission or reinstatement into membership.
- (d). They are to assist the Men's Monthly Meeting in dealing with cases of delinquency of women Friends, conformably to the rules on that subject.
- (e). The several Women's Quarterly and Monthly Meetings should annually, in the Spring, send to their Yearly Meeting or Quarterly Meeting respectively answers to the first parts of the 2nd and 10th Queries, conformably to the rules on that subject. 1792. 1801. 1802. 1822. 1861. 1875. 1883.

4. Women's Meetings for Discipline are encouraged occasionally to enter upon the consideration of what may be due from them to the members and attenders of Meetings for Worship of their own sex ; so that, if way should open, an appointment may be made to visit all, or any of these, under feelings of Christian sympathy ; and that, when it can suitably be done, some of our younger Friends may be united in the service. The

Other matters
to be attended
to.

making of such appointments should, however, be reported to the Men's Meeting.

Women Friends are encouraged occasionally to read, in their Meetings for Discipline, passages from this volume, and from the printed "Extracts from the Proceedings of the Yearly Meeting."

We feel an earnest desire that our Women's Meetings may be maintained with life and efficiency, as we believe that they have exercised a very important influence on the female character within our own body, and, indirectly, beyond our borders. 1865.

CHAPTER VI.

GENERAL COUNSEL IN RELATION TO MEETINGS FOR DISCIPLINE.

1. It is our judgment and testimony that the rise and practice, setting up and establishment of Men's and Women's Meetings in the Church of Christ in this our generation is according to the mind and counsel of God, and done in the ordering and leading of his eternal Spirit; and that it is the duty of all Friends and brethren in the power of God, in all parts, to be diligent therein, and to encourage and further each other in that blessed work. 1675. Rightly established.

2. Let all your affairs be managed in your meetings in the peaceable wisdom and spirit of our Lord Jesus Christ; not striving, but bearing one with and for another; that the power of Christ may rest upon you, and rule in all your assemblies. 1696. P. E. The spirit in which the business should be conducted.

3. We earnestly desire, that Friends concerned in Meetings for Discipline do labour to know their own spirits subjected by the Spirit of Truth; that, thereby being baptized into one body, they may be truly one in the foundation of their love and unity, and that therein they may all labour to find a nearness to each other in spirit; this being the true way to a

thorough reconciliation wherever there is, or may have been, any difference of apprehension. Hereby Friends will be preserved in that sweetness of spirit that is, and will be, the bond of true peace throughout the Churches of Christ. 1717. P. E.

4. Advised, that Friends in Meetings for Discipline watch over their own spirits; that no indecent warmth get in, whereby the understanding may be hurried and hindered from a regular judgment on the affairs before the Meeting. 1724. P. E.

5. The true nature and spirit of Christian discipline are thus instructively unfolded by the apostle Paul: "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted." From this passage we may learn that the first object of our discipline ought to be to restore offenders; and that it should ever be conducted in the spirit of humility, meekness, and love.

While it is our steadfast endeavour, in the government of the Church, to maintain our integrity in the Truth, a due sense of our own frailty will discourage all harsh judgment of our brethren; and the love of Christ, who came to seek and to save that which was lost, will lead his servants into earnest and patient endeavours to gather again those who are gone astray. Nor ought this Christian care to cease when disownment has taken place. It is the earnest desire of this Meeting that such individuals may not be overlooked in any part of the Society, but that they may be the objects of the tender and watchful care of Friends, in order to their restoration. 1833.

6. And it is also our advice, in the love of God, that, after any Friend's repentance and restoration, he abiding faithful

in the Truth that condemns the evil, none among you so remember his transgression, as to cast it at him, or upbraid him with it; for that is not according to the mercies of God. 1675.

7. We affectionately invite our Friends upon whom the labours of our Meetings for Discipline may largely rest to seek for ability to improve these occasions, by the expression of counsel or encouragement, or by the introduction of such subjects as may be profitably brought before their fellow-members and made the means of illustrating our religious principles. 1861.

8. Advised, that nothing be done through strife and contention, or vain glory, murmuring or disputing; but in the spirit of meekness, love and humility, carry yourselves towards one another. And, ye younger brethren, endeavour to know your places, as living members of one body; and preserve a due regard to your elders in Christ Jesus. 1718. P. E.

9. We recommend that such Friends as are concerned in the affairs of the Church, in Quarterly, Monthly, or Particular Meetings, be careful to act therein in the wisdom of God, whereby they will be exemplary to the young. And, as such young persons are found to be qualified with a real sense of Truth upon their spirits and subjection thereunto, and thereby made capable to come up to a service in their respective Meetings, Friends are desired to encourage and bring them forward therein; whereby they may be helpful to the ancients, and brought up in a life of righteousness, to walk and act to the praise of God's holy name; and, standing in their lot, may supply the place of the elders in such Meetings, through the same Spirit, when they are gone. 1722. P. E.

10. As the promotion of piety and charity is the end and intent of our Meetings for the Discipline of the Church, a weighty concern rests upon us, that Diligent attendance recommended. Friends be careful diligently to attend those Meetings; and, when there, to act in the wisdom given them of God, with a real and living sense of Truth upon their spirits; that so the affairs of the Church may be carried on in brotherly love, and in that sweet, calm and Christian disposition of mind which tends to the mutual comfort and edification one of another, and of the Church in general. 1733. P. E.

11. In order to unite us the more nearly one to another, as members of the same body, and to strengthen our Visits to neighbouring Meetings. hands to promote the general cause of truth, it is recommended to Friends to stand open to the leadings of the love of God through Christ Jesus our Lord: and when they feel drawings in their minds to sit with any of their neighbouring Monthly or Quarterly Meetings, that they attend thereto; and that such Monthly or Quarterly Meetings as are visited receive such as they know to be well approved at home, in the love of God, and not look upon them as intruders: so shall mutual help be given and received amongst us, and we truly be a people led by one and the same Spirit. 1759.

12. This Meeting is impressed with a sense of the important duties which devolve upon Quarterly and Small Meetings to be cared for. Monthly Meetings, and, under this impression, feels that small Meetings for Worship and small Preparative Meetings ought peculiarly to claim their attention. We desire that Quarterly or Monthly Meetings may, from time to time, consider whether these Meetings are held in such a manner, under such regulations, and at such times, as are best adapted to answer the end designed; and

whether there may not be a propriety in appointing suitable committees occasionally to visit them. 1815. 1821. 1822.

13. We recommend that, in making appointments, care be taken to judge of the respective qualifications of those who are employed in the service of the Church, and not to introduce Friends to matters which may be beyond their religious strength. 1821.

Care in
making ap-
pointments.

14. We would encourage representatives, in reporting their attendance to the duties of their appointment, to embrace in their report information, even if but brief, of such parts of the proceedings of the Meeting to which they were deputed as may conduce to the interest and profit of their Friends. 1861.

Represent-
atives to
report.

15. Quarterly, Monthly, and Preparative Meetings are recommended to consider whether, in addition to the subjects now usually introduced in joint meetings of men and women Friends, advantage might not arise from entering upon some other matters of general interest in their joint meetings, such as the reading and considering of the Queries, the Advices, and any documents issued by the Yearly Meeting, or the Meeting for Sufferings; the reports of Committees appointed to visit Subordinate Meetings, and the consideration of any other subjects which may appear equally to affect the religious interests of men and women Friends. But no measure of the kind suggested should in any manner exclude our women Friends from deliberation on the same subjects in their separate Meetings, or from the full exercise of the functions of such separate Meetings in all other matters which come especially under their cognizance. 1865.

Subjects
which may
be considered
in joint
meetings.

16. Meetings may, acting according to their discretion and judgment, allow those not in membership, who are habitual attenders of our Meetings for Worship, to be present at all or parts of such Joint Conferences; regard being had, in granting such permission, to the nature of the business to be taken into consideration. 1883.

17. It is desirable that, by the appointment of committees or otherwise, the details of accounts and other routine business be excluded, as much as may be, from the proceedings of our Meetings for Discipline. 1865.

18. In order that no pecuniary obstacle should prevent Friends in humble circumstances from attending their Meetings for Discipline, or fulfilling appointments connected therewith, arrangements should be made for maintaining a Fund, under the care of the Overseers, or other Friends, for the express purpose of rendering aid in cases of this description. 1865.

CHAPTER VII.

GENERAL ADVICES.

1. IN order to bring the following important Advices before all the members of our religious Society, and before those not in membership who attend our Meetings for Worship, it is concluded that they be read after the close of a First-day morning Meeting for Worship, once in the year. They are also to be read in the Winter Quarterly Meetings for Discipline; and in Monthly Meetings either consecutively, or in such portions as well as at such times, as may be deemed most desirable. They are to be read in the Women's as well as in the Men's Meetings for Discipline. 1861. 1875.

Directions
for reading
Advices.

2. ADVICES ADDRESSED TO OUR MEMBERS, AND TO ALL WHO MEET WITH US IN PUBLIC WORSHIP.

Take heed, dear Friends, we entreat you, to the convictions of the Holy Spirit, who leads, through unfeigned repentance, and living faith in the Son of God, to reconciliation with our Heavenly Father; and to the blessed hope of eternal life, purchased for us by the one offering of our Lord and Saviour Jesus Christ.

Be earnestly concerned in religious meetings reverently to present yourselves before the Lord; and seek, by the help of the Holy Spirit, to worship God through Jesus Christ.

Prize the privilege of access by Him unto the Father. Continue instant in prayer, and watch in the same with thanksgiving.

Be in the frequent practice of waiting upon the Lord in private retirement; honestly examining yourselves as to your growth in grace, and your preparation for the life to come.

Be diligent in the private perusal of the Holy Scriptures; and let the daily reading of them in your families be devoutly conducted.

Be careful to make a profitable and religious use of those portions of time on the first day of the week which are not occupied by our Meetings for Worship.

Live in love as Christian brethren, ready to be helpful one to another, and sympathizing with each other in the trials and afflictions of life. Watch over one another for good, manifesting an earnest desire that each may possess a well-grounded hope in Christ.

Follow peace with all men, desiring the true happiness of all: be kind and liberal to the poor, and endeavour to promote the temporal, moral, and religious well-being of your fellow-men.

With a tender conscience, in accordance with the precepts of the Gospel, take heed to the limitations of the Spirit of Truth in the pursuit of the things of this life.

Maintain strict integrity in your transactions in trade, and in all your outward concerns. Guard against the spirit of speculation, and the snare of accumulating wealth. Remember that we must account for the mode of acquiring, as well as for the manner of using, and finally disposing of our possessions.

Observe simplicity and moderation in your deportment and attire, in the furniture of your houses, and in your style and manner of living. Carefully maintain in your own conduct, and encourage in your families, truthful-

ness and sincerity; and avoid worldliness in all its forms.

Guard watchfully against the introduction into your households of publications of a hurtful tendency; and against such companionships, indulgences and recreations, whether for yourselves or your children, as may in any wise interfere with a growth in grace.

Let the poor of this world remember that it is our Heavenly Father's will that all his children should be rich in faith. Let your lights shine in lives of honest industry and patient love. Do your utmost to maintain yourselves and your families in an honourable independence, and, by prudent care in time of health, to provide for sickness and old age, holding fast by the promise, "I will never leave thee nor forsake thee."

Whatever be your position in life, avoid such sports and places of diversion as are frivolous or demoralizing; all kinds of gaming; the needless frequenting of taverns and other public-houses, and the unnecessary use of intoxicating liquors.

In contemplating the engagement of marriage, look principally to that which will help you on your heavenward journey. Pay filial regard to the judgment of your parents. Bear in mind the vast importance, in such a union, of an accordance in religious principles and practice. Ask counsel of God; desiring, above all temporal considerations, that your union may be owned and blessed of Him.

Watch with Christian tenderness over the opening minds of your children: inure them to habits of self-restraint and filial obedience; carefully instruct them in the knowledge of the Holy Scriptures; and seek for ability to imbue their hearts with the love of their Heavenly Father, their Redeemer, and their Sanctifier.

Finally, dear Friends, let your whole conduct and conversation be such as become the Gospel. Exercise yourselves to have always a conscience void of offence toward God and toward men. Be steadfast and faithful in your allegiance and service to your Lord; continue in his love; endeavouring to keep the unity of the Spirit in the bond of Peace. 1791. 1801. 1833. 1860. 1861. 1875. 1883.

CHAPTER VIII.

QUERIES.

1. THE following Queries are to be read and seriously considered, at least once in the year, by Monthly and Preparative Meetings, in such order and distribution throughout the year, and otherwise in such manner, as may seem to each Meeting most suitable; and Quarterly Meetings are to make such arrangements for the periodical reading of them as may appear to them best. Meetings may, at their discretion, have these Queries or any of them read after their Meetings for Worship, whenever it may be thought profitable to do so.

Queries
to be read
and in part
answered.

Preparative Meetings are to answer the part of the 2nd Query which is printed in italics to their Monthly Meetings in the Spring.

Monthly Meetings are to answer the parts of the 2nd and 10th Queries which are printed in italics to their Quarterly Meetings in the Spring.

Quarterly Meetings are to answer to the Yearly Meeting the first parts of the 2nd and 10th Queries, in the Spring.

They are to be used in the Women's as well as in the Men's Meetings for Discipline.

With regard to those Queries to which no answer is required, Monthly Meetings are encouraged to report to their Quarterly Meetings, from time to time, on such of the subjects comprised in them, as they may think desirable.

Quarterly Meetings are recommended to transmit such reports, or a summary of them, to the Yearly Meeting. 1875. 1883.*

2. This Meeting feels a lively concern to remind our members, that the intention of directing sundry Queries relative to the conduct of individuals in the several branches of our Christian profession to be read and seriously considered or answered, is not only to be informed of the state of our Meetings, but also to impress on the minds of Friends a profitable examination of themselves, how far they act consistently with their religious principles. We would therefore earnestly recommend to every one of our members, when the Queries are read, to examine whether he himself is coming up in that life of self-denial and devotedness unto God, which so highly becomes all who make profession of the name of Christ. 1731. 1833. 1883.

3. QUERIES.

- 1st. What is the religious state of your Meeting?
Are you individually giving evidence of true conversion of heart, and of loving devotedness to Christ?
- 2nd. *Are your Meetings for Worship regularly held: and how are they attended?* Are they occasions of religious solemnity and edification, in which, through Christ, our ever-living High Priest and Intercessor, the Father is worshipped in spirit and in truth?
- 3rd. Do you "walk in love, as Christ also hath loved us"?
Do you cherish a forgiving spirit? Are you careful of the reputation of others: and do you avoid and discourage tale-bearing and detraction?
- 4th. Are you individually frequent in reading, and diligent in meditating upon, the Holy Scriptures? And are

* See further regulations, Chapter II., par. 6, p. 190.

parents and heads of households in the practice of reading them in their families in a devotional spirit, encouraging any right utterance of prayer or praise ?

5th. Are you in the practice of private retirement and waiting upon the Lord ; in everything by prayer and supplication, with thanksgiving, making your requests known unto Him ? And do you live in habitual dependence upon the help and guidance of the Holy Spirit ?

6th. Do you maintain a religious life and conversation as becometh the Gospel ? Are you watchful against conformity to the world ; against the love of ease and self-indulgence ; or being unduly absorbed by your outward concerns to the hindrance of your religious progress and your service for Christ ? And do those who have children or others under their care endeavour, by example and precept, to train them up as self-denying followers of the Lord Jesus ?

7th. Do you maintain a faithful allegiance to the authority of our Lord Jesus Christ as the one Head of the Church, and the Shepherd and Bishop of souls, from whom alone must come the true call and qualification for the ministry of the word ? And are you faithful in your testimony to the freeness and spirituality of the Gospel dispensation ?

8th. Are you faithful in maintaining our Christian testimony against all War, as inconsistent with the precepts and spirit of the Gospel ?

9th. Do you maintain strict integrity in all your transactions in trade, and in your other outward concerns ? and are you careful not to defraud the public revenue ?

10th. *Are your Meetings for Church affairs regularly held : and how are they attended ?* Are these Meetings vigilant in the discharge of their duties towards their subordinate Meetings, and in watching over the flock in the love of Christ ? When delinquencies occur, are they treated

timely, impartially, and in a Christian spirit? And do you individually take your right share in the attendance and service of these Meetings?

11th. Do you, as a Church, exercise a loving and watchful care over your younger members; promoting their instruction in fundamental Christian Truth, and in the Scriptural grounds of our religious principles; and manifesting an earnest desire that, through the power of Divine grace, they may all become established in the faith and hope of the Gospel?

12th. Do you fulfil your part as a Church, and as individuals, in promoting the cause of truth and righteousness, and the spread of the Redeemer's Kingdom, at home and abroad? 1875.

CHAPTER IX.

OVERSIGHT.

1. IF any weakness, shortness, failure, or unfaithfulness appear in any professing the same Truth with us, we hope faithful Friends and brethren will continue their Christian care for their help, instruction and admonition, in the love and power of the Lord, as in his wisdom they shall see cause, still aiming at their good, their inward peace of conscience, and salvation in Christ Jesus. 1701. P. E.

2. Beware of that wisdom which descendeth not from above, but is earthly, sensual, and puffeth up the mind; but be ye, like our great pattern the Lord Jesus, meek and lowly in heart, not seeking your own glory, but the honour of Him that hath called you. Be ready to every good office of love, even to the least of Christ's disciples, and He will esteem it as done to Himself: delight to encourage those who are honest and sincere in heart, and to strengthen the feeble-minded under their trials and conflicts; so shall ye become as nursing-fathers and nursing-mothers in the Church of God, and be qualified with wisdom from above to administer suitably to the conditions of others, to the comforting of their souls, that they may have cause to bless the Lord on your behalf. 1743. P. E.

3. We esteem it very necessary that convinced persons The convinced to be early visited. be early visited, in the love of God, by faithful Friends, for their encouragement, help and furtherance in the Truth. 1710. P. E. 1883.

4. We believe it right earnestly to impress on the attention of Friends, in our several Quarterly and Monthly Meetings, the very great peril which young men Care of young men seeking situations. cannot fail to incur, who come to this great Metropolis, or other large places, without any definite prospect of protection or employment. We believe that much may be effected by the kind endeavours of Friends in procuring situations for our young men; and if these endeavours were diligently used immediately on the return of lads from school, it would often be the means of preventing future difficulties. It is also of great importance to forward certificates on behalf of such young persons as early as possible after their removal; and to place them, even before the sending of their certificates, under the kind notice of Friends. 1821.

5. This Meeting earnestly recommends to all Friends who Care over young members. are concerned for the prosperity of the Truth, to exercise a tender care over the younger members of our Society, bearing in mind the exposed situation of many of them, and their critical period of life. We would encourage Friends to cultivate an acquaintance with such, to call upon them at their places of abode, and to manifest, by the general tenor of their conduct towards them, a kind interest in their welfare and preservation from harm, and a solicitude that they may be established on the right foundation, in the faith and hope of the Gospel. We believe this feeling of regard, if cherished, will induce Friends, when any are not diligent in attending our religious meetings, to press upon them the advantage and importance of this

primary duty. It will lead them also to encourage our young people to read the Holy Scriptures daily, with desires that the Lord may bless these invaluable writings to their spiritual instruction. And we entreat Friends to promote, especially among the younger part of our body, an acquaintance with the writings of our approved authors; in which are set forth the grounds of our religious testimonies, the persecutions suffered by our faithful predecessors in the support of them, and many instances of the visitations of Divine love, so often mercifully granted in early life. 1833.

6. Religious education is not confined to the nurture of early childhood, nor to the training of youth during the period generally passed at school. The Religious instruction of young persons after leaving school. circumstances of young people from the time of their leaving school, and as they pass onwards to early manhood, have awakened our tender solicitude. Their inexperience, their temptations, and the disadvantages under which some of them are placed, give them a strong claim upon the kind consideration and watchful care of Friends: those especially in whose families they are placed, whether as apprentices or otherwise, have the opportunity of contributing largely to the comfort and help of those in their employ by protecting them from harm, and strengthening their best resolutions. 1844. P. E.

7. This Meeting has been again introduced into a feeling of religious interest on behalf of those children who, though not members of our Society, are connected with it in a greater degree than with any other religious community. Care of children connected with the Society. It is grateful to find that the attention of Friends in various parts has been increasingly turned to the right education of this class, and to the provision of schools for this purpose; and we desire to encourage the Friends who have formed such establishments,

and who have the charge of them, as well as those who have the care of our public schools in which children not members are admitted, to take measures by which the children of this description may, on their quitting these schools, be introduced to the kind notice of some well-concerned Friend or Friends in the places where they may be settled, as apprentices or otherwise; so that the religious care which has been bestowed upon them in their education may not be lost for want of the exercise of a friendly oversight in the succeeding and often dangerous steps of their youth. 1841.

8. This Meeting has been brought under concern in reference to a practice into which some members of our religious Society have been drawn, of frequently attending public worship conducted in a manner at variance with our Christian profession, and where modes and forms are made use of from which we are religiously restrained. We are therefore engaged to recommend Overseers and other concerned Friends in their respective Meetings, where such cases may occur, in tenderness and love, faithfully to labour for the removal of this cause of uneasiness. 1840. 1883.

Advice
against fre-
quenting
other places
of worship.

9. You that are Elders and Overseers in the Church, and concerned in the maintenance of good order and the preservation of the discipline, keep your own hands clean, and garments unspotted; that you may rebuke with authority, and, being clothed with the meekness and gentleness of the Lamb, may steadfastly persevere in the discharge of the duty committed to you; that when the great Shepherd shall appear, you may receive the reward of "Well done, good and faithful servant; enter thou into the joy of thy Lord." 1753.

Caution to
Elders and
Overseers as
to their
own lives.

10. We especially entreat those appointed as Elders and Overseers to be diligent in the discharge of their ^{Elders and Overseers to be diligent in} important duties: that the ignorant may be ^{their duties.} informed, the weak strengthened, the tender encouraged, the scattered sought out, the unwary cautioned, the unruly warned. If private labour be faithfully and early administered when necessary, the hands of those concerned in the further exercise of the discipline will not be weakened by a consciousness of their having themselves departed from the true order of the Gospel. 1780. 1801. 1833. 1861.

11. The offices of Elder and Overseer amongst us are of great importance, and, when rightly filled, of great value. We feel much for our Friends who are appointed to these stations. In the right performance of their service much humiliation ^{Counsel to Elders and Overseers as regards their duties towards the young.} may prevail; but, whilst it is well that they should be sensible of their own infirmity, this consideration ought not to be allowed to interfere with the right discharge of their duty. We encourage them to cherish an interest in the spiritual welfare of all their fellow-members, to exercise a watchful care and affectionate oversight, and more especially to manifest their sympathy with their younger Friends, in the peculiar circumstances in which some of them may be placed. We invite them to be diligent in warning and counselling the young, in privacy, faithfulness and love; endeavouring to attract them to the paths of virtue and self-denial, and to a living experimental faith in Christ, as their Shepherd, their Saviour, and their King. Nor would we limit the performance of these duties to those who occupy such stations: we are all to watch over one another for good, and to be mutually interested one for another, being united together as lively stones in the spiritual building, of

which the Lord Jesus Christ is the chief corner-stone. 1851. P. E.

12. To seek for true discernment in respect to offerings
The duties of Elders. in the ministry, and to be loving and faithful in the exercise of that discernment, to be frequent in spiritual travail and prayer for those on whom the ministry of the word devolves, to sympathise with them in seasons of conflict and discouragement, by no means comprise all the duties of the Christian Elder. Their duties extend also to the whole flock. No less important, therefore, is it that Elders yield their minds to earnest and prayerful solicitude on behalf of all their brethren and sisters, not restraining the expression of it in our Meetings for Worship on account of the office they hold. Such service is often, we believe, peculiarly appropriate and helpful. The impressive injunction of the apostle is applicable alike to Elders and to Ministers, "Take heed unto yourselves, and to all the flock over the which the Holy Ghost hath made you overseers, to feed the Church of God, which He hath purchased with his own blood." 1868.

13. Let not Friends in the station of Overseer take a
The duties of Overseers. limited view of their duties. To them is committed the oversight of the flock, in the love of Christ. Let them give themselves to this blessed duty in faith and prayer, seeking, in the wisdom of God, to encourage all in the right way of the Lord ; to bind up that which is broken ; to bring home the wanderers ; to visit the sick and the afflicted ; and to extend a loving nurturing care over the young and inexperienced. Desirable as it is that some should be specially entrusted with these duties, an earnest concern has prevailed that all may take their right share in the privilege of watching over one another for good. 1871. P.E.

CHAPTER X.

MEETINGS ON MINISTRY AND OVERSIGHT.

1. THE Meetings which, in the early history of the Society, went by the name of "Meetings of Ministers" or "Public Friends," and which, about the year 1727, were altered in their character, and had from that time been known as "Meetings of Ministers and Elders," were, in 1876, reconstituted as hereafter mentioned, under the designation of "Meetings on Ministry and Oversight." 1876. 1883.

2. The recorded Ministers and the Elders and Overseers in each Monthly Meeting shall be members of its Monthly Meeting on Ministry and Oversight. Monthly Meetings are also left at liberty to appoint, as members of these Meetings, other suitable Friends, who may, in their judgment, be likely to prove helpful to such Meetings, and to be themselves helped by association therewith. 1876. 1883.

3. Monthly Meetings on Ministry and Oversight should, so far as can suitably be done, meet at least once in three months for mutual conference and edification, and for the purpose of attending to the subjects which are especially commended to their care. The Queries and Advices addressed to these Meetings are also to

be read therein. Such Monthly Meetings are to appoint representatives to attend the Quarterly Meeting on Ministry and Oversight of which they form part. The members of these Meetings belonging to each Particular Meeting are encouraged to meet for conference at shorter intervals, as way may open. 1876. 1883.

4. The members of all the Monthly Meetings on Quarterly Ministry and Oversight in a Quarterly Meeting Meetings on Ministry and Oversight constitute a Quarterly Meeting on Ministry and Oversight. Oversight, which should assemble at some convenient time before the meeting of the Quarterly Meeting, for the purpose of attending to the duties specially committed to it, of reading the Queries and Advices addressed to Meetings on Ministry and Oversight, and of appointing representatives to the Yearly Meeting on Ministry and Oversight. A list of the names of all the members of the several Monthly Meetings on Ministry and Oversight within its limits is to be kept by each Quarterly Meeting on Ministry and Oversight. 1876. 1883.

5. The Yearly Meeting on Ministry and Oversight Yearly Meeting on Ministry and Oversight consists of the representatives appointed by the Quarterly Meetings on Ministry and Oversight, and by the Yearly Meeting of Ministers and Elders in Ireland, and of such other members of Meetings on Ministry and Oversight as may be in London. It is to meet in London immediately before the Yearly Meeting, and is to be continued by adjournments, so that such adjournments do not interfere with the sittings of the Yearly Meeting. Such Meeting shall not in any wise take upon itself to interfere with any part of the discipline of the Church.* 1876. 1883.

* As to the duty of the Yearly Meeting on Ministry and Oversight with regard to Ministers travelling abroad, see p. 209.

6. The Yearly Meeting on Ministry and Oversight is to desire the Elders then in London to meet at the close of the different Meetings for Worship in the city and its vicinity, which they may attend during the time of holding the Yearly Meeting. It is considered the proper duty of the Friends thus met to communicate such advice, and in such manner, as they, in the wisdom of Truth, may find needful, and to make a general report to some adjournment of the Yearly Meeting on Ministry and Oversight. 1876. 1883.

7. Each Monthly Meeting on Ministry and Oversight shall, in the Spring, report in writing, to the Monthly Meeting at large, its regular holding and attendance, with a notice of its proceedings, and of any subject in connection therewith that may appear desirable. A copy of such report is to be sent to the Quarterly Meeting on Ministry and Oversight,* which, in like manner, shall report to the Yearly Meeting on Ministry and Oversight. This latter body shall, in its discretion, report to the Yearly Meeting on any subjects referred to in the reports received from its Quarterly Meetings, which last-mentioned reports, if called for, shall also be produced to the Yearly Meeting. 1876.

8. The subjects specified in the following paragraphs are especially commended to the care of Meetings on Ministry and Oversight, with any others which belong to the teaching and shepherding of the flock,† viz. :—

1st. The religious condition of the particular congregations

* These reports, as well as that sent to the Yearly Meeting on Ministry and Oversight, shall, if called for, be produced to the Quarterly Meeting at large, to which body the names of the representatives from the Quarterly Meeting on Ministry and Oversight to its Yearly Meeting shall be regularly reported.

† It is recommended that these paragraphs be read over at least once in the year in each Monthly and Quarterly Meeting on Ministry and Oversight.

within their limits, and whether the Meetings for Worship are held to edification and to the honour of God.

2nd. The counsel, encouragement, and help of those engaged in the work of the ministry, especially of the younger and more inexperienced.

3rd. The making of arrangements for attending, from time to time, the Particular Meetings within the limits of the Monthly Meeting, especially those in which little or no ministry is exercised.

4th. The visiting of the infirm, the sick, and the afflicted.

5th. The religious care of the children and young people who attend our meetings, and the promotion of their religious and scriptural instruction.

6th. The propagation of the Gospel in the district, as way may open. 1876.

QUERIES.

9. The following Queries, addressed to members of Meetings on Ministry and Oversight, are to be read and considered, at least once in the year, in Monthly and Quarterly Meetings on Ministry and Oversight, in such order and distribution throughout the year, as may seem to each Meeting most suitable. Report is to be made annually to the superior Meeting that this has been attended to.

1st. Are you engaged to watch unto prayer; that you may yourselves be preserved in humble dependence upon Christ, and in earnest religious exercise for the conversion of sinners, and for the edifying of the body in the faith and hope of the Gospel?

2nd. Do you occupy the spiritual gifts entrusted to you, faithfully, and to the honour of God?

3rd. Do you overcharge yourselves with trade or other outward engagements, to the hindrance of your service?

4th. Are you careful to rule your own houses well? And do you endeavour, by example and precept, to train up your families in a religious life and conversation consistent with our Christian profession?

ADVICES.

10. The following advices to members of Meetings on Ministry and Oversight are to be read and considered, at least once in the year, in Monthly and Quarterly Meetings on Ministry and Oversight. Report is to be made annually to the superior Meeting that this has been attended to.

Advices.

Be constant in your endeavours, through the power of the Holy Spirit, to live under the government of Christ.

Be frequent in reading, and diligent in meditating upon, the Holy Scriptures, and be careful not to misquote or misapply them. In preaching, writing or conversing about the things of God, keep to the use of sound words or Scripture terms.

Be careful to adorn the doctrine of God our Saviour in all things; keep yourselves unspotted from the world, and be examples of meekness, temperance, patience and charity.

Be watchful not to become entangled with the cares of this world, and guard against the snare of accumulating wealth, manifesting Christian moderation and contentment in all things.

Cherish a deep religious interest on behalf of those who speak in the ministry; watching over the young and inexperienced with tender Christian concern, encouraging all in the right way of the Lord.

In the exercise of the ministry wait for the renewed putting forth of the Holy Spirit: be careful not to exceed the measure of your gift, but proceed and conclude in the life and authority of the Gospel.

Preach not yourselves, but Christ Jesus the Lord; reverently asking wisdom of God, that you may be enabled rightly to divide the Word of Truth. Let nothing be done or offered with a view to popularity, but all in humility and in the fear of the Lord.

Bearing in mind that the treasure is in earthen vessels, beware of laying stress on the authority of your ministry; the baptizing power of the Spirit of Truth accompanying the words being the true evidence.

Be tender at all times of each other's reputation, and watchful lest you hurt each other's service. As servants of the same Lord, with diversities of gifts, but the same Spirit, maintain a lively exercise harmoniously to labour for the spreading and advancement of the Truth.

Let Ministers endeavour to express themselves audibly and distinctly, and guard against all tones and gestures inconsistent with Christian simplicity. Let them beware of using unnecessary preambles, and of making additions towards the conclusion of a Meeting, when it was left well before.

When travelling in the service of Christ, be careful to move under his guidance. Let your visits be neither short and hurried, nor burdensome or unnecessarily expensive; giving no offence in anything, that the ministry be not blamed.

Prayer and thanksgiving are important parts of worship. May they be offered in spirit and in truth, with a right understanding seasoned with grace. When engaged herein avoid many words and repetitions; and be cautious of too often repeating the high and holy name of God; neither let prayer be in a formal and customary way, nor without a reverent sense of Divine influence.

Finally, dear Friends, take heed to yourselves, and to all

the flock amongst whom you have been called to labour. Be faithful; be patient; be in earnest to fulfil your appointed service, that when the Chief Shepherd shall appear, ye may receive the crown of glory that fadeth not away. 1775. 1792. 1833. 1861. 1876.

11. The circumstances of Friends who come from America to this country in the work of the ministry have engaged our brotherly consideration. Whilst feeling the importance of in nowise interfering with the blessed guidance of the Spirit of Truth in their religious movements, this Meeting is of the judgment that advantage would arise from such Friends proceeding to London as soon as may be after their arrival in this country, whenever they can conveniently do so, and feel it not incompatible with the pointings of duty. This course is recommended in order that, in accordance with the regulations of this Meeting, their certificates may be verified by the Meeting for Sufferings, and an opportunity be at the same time afforded them for attending the Morning Meeting, and thus early partaking of the sympathy and aid of the members of that Meeting. But, in offering this suggestion, we desire that our brethren and sisters from a distant land, travelling amongst us in the service of the Gospel, may continue to receive from Friends everywhere, a large measure of kind assistance and Christian sympathy. 1855.

12. Every Meeting on Ministry and Oversight may, as it shall seem meet in the wisdom of truth, advise, exhort, and rebuke, in Christian tenderness and faithfulness, any of its members, or any who may be travelling in the work of the ministry within the compass of such Meeting. But if the Monthly Meeting to which such Ministers belong shall take the

Advice to
Ministers
visiting this
country from
America.

Meetings on
Ministry and
Oversight to
counsel their
Members and
Ministers tra-
velling in their
Meetings.

case under its own care, then, on notice being given of the same, the proceedings of the Meeting on Ministry and Oversight shall cease. 1735. 1833. 1861. 1876.

13. This Meeting, feeling the importance of extending care
 Elders to be and counsel, as well as manifesting due sympathy,
 willing to towards those who are liberated to travel in the
 accompany Ministers. work of the ministry, wishes to encourage Friends
 under the appointment of Elder, to be willing, as way may
 open, to accompany Ministers when thus travelling; believing
 that their cordial union in such service may be a strength
 to the Minister. And it is the judgment of this Meeting,
 that, when such companions, or other Friends who may
 travel in a similar character, are likely to go far from home,
 or to be absent for a length of time, they be furnished with
 a minute of the approbation of the Monthly Meeting to
 which they belong, when the same can suitably be obtained.
 1833.

14. Let the Elders, when they see occasion, advise Ministers
 Counsel to to be very prudent in their conduct, not as busy-
 Ministers bodies, nor meddling with family or personal
 and Elders. affairs in which they are not concerned, or re-
 quired to be assisting; and to be very tender of one
 another's reputation, and of that of Friends among whom
 they travel; neither giving ear to, nor spreading, reports
 tending to raise in the minds of others a lessening or disesteem
 of any of the brotherhood; and, as soon as their service in
 the ministry is over, to return to their habitations, and there
 take a reasonable and prudent care of their own business,
 household and family. And we advise Ministers to have it
 much at heart to maintain a perfect harmony and good
 understanding with the Monthly Meetings to which they
 belong, and that they show themselves ready to hear and
 receive advice, as well as to teach and instruct. 1731.

MORNING MEETING.

15. The Meeting which is held in London under the denomination of the Morning Meeting, first established in the year 1672, is now constituted of the members of the Meetings on Ministry and Oversight of the Quarterly Meetings of London and Middlesex, Bedfordshire, Berkshire and Oxfordshire, Essex and Suffolk, Sussex, Surrey and Hants, and Kent. Members of all other Meetings on Ministry and Oversight in Great Britain, are at liberty to attend the sittings and take part in the proceedings of the Meeting. It is to meet in the 1st, 7th, and 10th months, subject to being convened, in the intervals, at the call of any three of its members. 1833. 1861. 1871. 1876.

16. This Meeting considers that, agreeably to the established usage of the Society, it is the duty of the Morning Meeting to exercise a tender Christian care over those Ministers from foreign parts who may from time to time visit the city of London and its vicinity.

It is also the office of that Meeting to judge of the religious concerns of such Ministers as may have been liberated by their Monthly and Quarterly Meetings, to travel in the service of the Gospel in foreign parts, when great inconvenience would ensue from their waiting for the occurrence of the Yearly Meeting on Ministry and Oversight. The said Meeting is also left at liberty to grant certificates to ministering Friends returning to America under similar circumstances. On all such occasions the Morning Meeting is to inform the Yearly Meeting on Ministry and Oversight of its proceedings. 1833. 1861. 1876.

CHAPTER XI.

MEETING FOR SUFFERINGS.

1. THE Meeting for Sufferings (so called from the nature of its original object) is a standing representative committee of the Yearly Meeting, and is entrusted with a general care of whatever may arise during the intervals of the Yearly Meeting affecting our religious Society. 1833. 1883.

Name and
general
duties.

2. Agreed, that certain Friends of this City be nominated to keep a constant Meeting about Sufferings four times in a year, with the day and time of each meeting here fixed and settled. That at least one Friend of each county be appointed by the Quarterly Meeting thereof to be in readiness to repair to any of the said meetings at this city, at such times as their urgent occasions or sufferings shall require. 1675.

Original
establish-
ment.

3. It is agreed to be sufficient that the Meeting for Sufferings be held in course on the first Sixth-day in each month; subject nevertheless, on any emergency, to the call of any five of the appointed members thereof. 1794. 1798.

Time of
meeting.

4. Upon consideration of sufferings in general, it is advised that, in cases of difficulty, and where Friends who are sufferers stand in need of advice in any particular case, they send up their respective cases to the Meeting for Sufferings in London. 1682. P. E.

Cases of
sufferings.

5. The Meeting for Sufferings consists of men Friends appointed in accordance with the following regulations (6, 7, 8 and 9); of those in foreign parts ^{Constitution.} appointed by Meetings corresponding with this Meeting; and likewise of men Friends in the station of Minister, or who are appointed members of Meetings on Ministry and Oversight. 1702. 1717. 1770. 1833. 1861. 1883.

6. London and Middlesex Quarterly Meeting is from time to time, as there may be occasion, to nominate as members any number of Friends, so that there be not less than thirty nor more than fifty for the time being appointed under this rule. 1883.

7. Each of the five Quarterly Meetings adjoining that of London and Middlesex—namely, Bedfordshire, Berkshire and Oxfordshire, Essex and Suffolk, Sussex, Surrey and Hants, and Kent—is from time to time, as there may be occasion, to nominate as members Friends so circumstanced as to be able to perform with regularity the duties of the Meeting for Sufferings, and the other Quarterly Meetings are encouraged to make similar nominations. In no Quarterly Meeting are there to be more than ten Friends for the time being appointed under this rule. 1861. 1883.

8. The names of Friends to be nominated under the two preceding rules are to be proposed to the Quarterly Meeting by committees appointed, either by the Quarterly Meeting itself or by the Monthly Meetings composing it, as the Quarterly Meeting thinks best. If approved by the Quarterly Meeting they are then to be nominated to the Yearly Meeting. 1861. 1883.

9. The names of Friends nominated under paragraphs 6, 7 and 8, are to be submitted to the Yearly Meeting, and if approved by it they are to be appointed and recorded as

members of the Meeting for Sufferings. 1702. 1717. 1770. 1833. 1883.

10. In every Quarterly Meeting the list of its members
 List to appointed on the Meeting for Sufferings is to be
 be read. read over annually. 1861. 1883.

11. For the office of Correspondent for Ireland, for the
 colonies, for foreign parts, and for the Yearly
 Correspondents for Meetings in North America, names are to be
 Ireland, &c. proposed by the Meeting for Sufferings from
 among its own members, for confirmation by the Yearly
 Meeting. 1861. 1883.

12. The Meeting for Sufferings is, at its discretion, to
 Irregular report to the Yearly Meeting the names of such
 attendance. members, appointed under the preceding rules, as
 do not attend it six times in the year, in order to their being
 discharged by the Yearly Meeting, unless sufficient reason
 be rendered for their absence. 1725. 1737. 1801. 1833.
 1883.

13. Friends are to be appointed by each Monthly Meeting,
 Distribution to take charge of the distribution of any papers
 of papers. issued by the Yearly Meeting or the Meeting for
 Sufferings, such names to be reported to the Recording
 Clerk. 1880. 1883.

14. This Meeting, having considered the nature and im-
 Who should portance of the affairs transacted by the Meeting
 be appointed. for Sufferings, is impressed with the necessity
 of their being managed by men who are of clean hands, and
 who adorn the doctrine they profess, in their lives and
 conversation. And it is the earnest desire of this Meeting,
 that Friends be particularly careful in their choice of such
 as are to act as members of that Meeting, informing them-

selves, as much as may be, of the qualifications of those who are intended for such service; and that such only may be nominated as are faithful in the several branches of our Christian testimonies and exemplary in their conduct and conversation amongst men. 1747. 1759. 1861.

15. This Meeting is of the judgment that the Yearly Meeting on Ministry and Oversight, or the Morning Meeting, when it sees right to liberate a Friend to travel in the work of the ministry in foreign parts, out of the acknowledged limits of any Monthly Meeting, should inform the Meeting for Sufferings of such conclusion. The last-mentioned Meeting is desired to extend such Christian care as it may deem necessary in aiding Friends thus liberated in the prosecution of their concern, and also from time to time during the said engagement, particularly as it relates to their being suitably accompanied. And it is further left to the said Meeting to exercise its discretion in regard to the companions of such travelling Friends; care being taken that, when convenient, a minute of the approbation of the Monthly Meeting of which any such companion is a member has been obtained.

Care of
Ministers
travelling
abroad.

In the case of any Friend from America or elsewhere, liberated to travel on similar service, the foregoing provision is also to apply, after such Friend shall have laid his concern before our Yearly Meeting on Ministry and Oversight, when this can conveniently be done; or otherwise before the Morning Meeting. In either case the Meeting for Sufferings is to be informed of the circumstance. 1827. 1833. 1876.

16. It is the judgment of this Meeting that when any Friend from America arrives within the compass of this Meeting on religious service, he should produce his certificates to the Friends of the Meeting within the compass of which he may land; and that the said

Certificates
of American
Ministers to
be verified.

certificates, or copies of them, be forwarded to the Meeting for Sufferings in London ; which Meeting is without delay to proceed to an examination of them, and inform the Friend, by a minute duly attested by the signature of its Clerk, of the result of such examination. And it is further the judgment of this Meeting, that the said Friend do abstain from travelling on religious service until such minute shall have been received by him. Our Correspondents in America are requested to inform their Correspondents in London as soon as any Friend has obtained certificates for religious service in this country. 1829.

17. Ministers liberated by Meetings in America for religious service in Australasia, and proceeding thither direct, without visiting this country, are not required to obtain from any Meeting in this country a certificate or any endorsement of a certificate, before entering upon the engagement ; but duplicates of their certificates are to be sent to the Meeting for Sufferings in this country for verification. The certificates of Friends so liberated should be also duly authenticated by the signature of one or more of the Correspondents for this Yearly Meeting of the Yearly Meetings from which they come ; and the names of such Correspondents are from time to time to be transmitted by the Meeting for Sufferings to our Meetings in Australasia, to assist them in the verification of such certificates. Our Correspondents in any Yearly Meeting in America, any member of which is finally liberated for service in Australasia under the circumstances above mentioned, are invited as early as practicable to communicate the fact of such liberation to the Meeting for Sufferings in this country, but without thereby rendering Friends in this country responsible either as regards the companionship or the travelling expenses of Ministers so liberated. 1878.

18. It is agreed that the Meeting for Sufferings be at liberty to print or purchase, and distribute in such manner as it may deem proper, such works as that Meeting may think desirable; it being distinctly understood that the Society of Friends is not thereby committed to everything contained in such books. 1732. 1833. 1861.

Printing and
distributing
books.

19. The Meeting for Sufferings having recently, through a committee, given considerable attention to the arrangement and proper preservation of the manuscripts and documents in its possession, is desirous of directing the attention of Friends generally throughout the country to this subject; and believing that there is an additional value in these documents when gathered together, is prepared;—

Care of MSS.

To accept and take charge of any original documents, letters or papers, illustrative of the early circumstances or history of our Society, which their present owners may incline to give up to it.

In cases where their present owners may prefer to retain possession of the originals, the Meeting for Sufferings would gratefully accept certified copies of them; or

When the making of such copies by the parties themselves would be inconvenient, the Meeting for Sufferings would undertake to have them made, if the papers were entrusted to its care, and would return them so soon as the transcripts were completed. 1871.

CHAPTER XII.

NATIONAL STOCK.

1. AGREED, that a collection be occasionally made in the
Collection to several counties and places for defraying the
be made. expenses of the Society, as printing and distributing books for the service of Truth, the passage of Ministering Friends who are called into the service of the Lord beyond sea, the salary of a Clerk, and house-rent for keeping records, with other incidental charges; to be sent up to the Correspondents of the several counties and places, and paid to the cashiers. 1672. 1676.

2. Disbursements out of the National Stock to be such
Payments. only as shall be agreed to, and directed by, the Meeting for Sufferings in London. 1679.

3. It is agreed that in future the cash of this Meeting be
Trustees. kept at the bankers' in the names of six Friends, under the denomination of Trustees, to be appointed by the Meeting for Sufferings, and renewed from time to time, whenever by death, a desire to be excused, or any other reasonable cause, the Trustees shall be reduced to three; for which purpose the names of the Trustees shall be called over in the Meeting for Sufferings previous to the Yearly Meeting; and that the drafts be in future signed in the meeting by three of the members present, and afterwards countersigned by one or more of the Trustees. 1793.

4. The original objects of the National Stock appear to have been, the defraying of the necessary expenses of Friends called to labour in the Gospel in foreign parts, and the charge for purchasing and distributing books on our religious principles, in our own or in foreign languages.

General
objects.

The printing of epistles and other papers issued on behalf of the Society, as well as the providing of birth and burial notes, have long formed part of the expenditure.

A considerable charge is necessarily incurred in keeping in repair the meeting-houses in London, which are the property of the Society, and the various offices connected with them.

The salaries of the Recording Clerk in London and his assistants are in part paid out of the National Stock.

In addition to the before-mentioned objects, numerous incidental expenses are frequently incurred, as well as some other charges, which the Meeting for Sufferings has been authorised by this Meeting to pay. 1833. 1861. 1883.

5. This Meeting agrees that the National Stock may be employed in defraying the expenses of ministering Friends from other countries, who may be returning from visits to any part of Great Britain, although such visits may not have been general; such expenses having been examined and allowed by the Quarterly Meeting in which the same shall have been incurred. The said fund may also be expended in defraying the charges of Ministers who may be called to travel in any foreign country in which there are not any Friends, or none suitable to bear such charges. 1793.

Expenses of
foreign
Ministers and
of Ministers
abroad.

6. The expenses of Friends from America, engaged in this country in the work of the ministry, whilst travelling within the compass of a Quarterly Meeting, and also when passing from any Quarterly Meeting to any adjoining one, are to be defrayed as heretofore;

Expenses of
American
Ministers.

but when those Friends shall pass from one Quarterly Meeting to another which is not adjoining, and without having any public religious service or engagement within the compass of an intermediate Quarterly Meeting, the Quarterly Meeting from which they may have passed shall be at liberty to apply to the Meeting for Sufferings; which Meeting may, in its discretion, reimburse the whole or any part thereof out of the National Stock. 1846.

7. This Meeting agrees that the expenses of ministering
Ministers Friends, and of such companions as may be need-
travelling in ful, in visiting any of the islands adjacent to Great
Guernsey, &c. Britain, including those of Guernsey and Jersey,
 also such parts of Scotland and Wales as are out of the
 acknowledged limits of any Monthly Meeting, may, at the
 discretion of the Meeting for Sufferings, be paid out of the
 National Stock. 1799. 1800. 1833. 1861.

8. This Meeting further agrees that any expenses incurred
Expenses in by the Quarterly Meeting of Sussex, Surrey, and
Guernsey and Hants, in its care of the members of our Society
Jersey. in the islands of Guernsey and Jersey, may be
 applied for by that Quarterly Meeting, and paid at the
 discretion of the Meeting for Sufferings. 1817. 1833.

CHAPTER XIII.

CARE OF THE POOR.

1. ADVISED that, where Friends want ability in the world, their Monthly and Quarterly Meetings assist them; that the children of the poor may have due help of education, instruction, and necessary learning; and that the children both of the rich and the poor may be early provided with useful employments, that they may not grow up in idleness, looseness and vice, but that being seasoned with the Truth, taught our holy self-denying way, and sanctified of God, they may become a reputation to our holy profession, the comfort of their honest parents, and instrumental to the glory of God and to the good of the succeeding generations. 1709. P. E. Poor to be helped and children educated.

2. With respect to the poor among us, it ought to be considered that the poor, both parents and children, are of our family; and although some may think the poor a burden, yet be it remembered, when our poor are well provided for and walk orderly, they are an ornament to our Society; and the rich should consider, "It is more blessed to give than to receive." "He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will He pay him again." 1718. P. E. 1833. 1861.

3. As mercy, compassion and charity are eminently required in this new covenant dispensation which we are

under, so, respecting the poor and indigent among us, it is the advice of this Meeting that all poor Friends be taken due care of, and that nothing be wanting for their necessary supply, according to our ancient practice and testimony. 1720. P. E. 1861.

4. We have ever esteemed the duty of ministering to the wants of the poor as one of primary obligation. This duty ought to be exercised cheerfully and without grudging ; and in assisting our poorer brethren, care should be taken not to wound their feelings. It highly becomes a people professing to be united in the faith and hope of the Gospel, to provide for the relief of their own poor. The care of the poor was one of the earliest evidences which Christianity afforded to the Gentiles of the superiority and Divine character of its principles ; and a similar provision for those who are united with us in religious fellowship appears to have been one of the earliest occasions of our Meetings for Discipline.

The provision made for its poor by our Society is, however, it should be remembered, entirely a voluntary one ; and its only ground is Christian charity. Whilst enjoining the duty of charity on those who are of ability to extend it, we would remind our poor Friends, that it is their duty, by frugality and industry, to use their strenuous endeavours to maintain themselves and their families, and, by small savings in time of health, to provide for sickness and old age, so as not to be dependent on others.

We would also observe, that the provision of the Society was never designed to contract the duty of charity between individual Friends ; or to lessen the claims which near relations, in times of necessity, have upon each other. In an especial manner, we esteem it the privilege and the duty of the children of persons who are destitute, to minister to the wants and comforts of their parents with an affectionate cheerfulness, and not to throw the care of them on others. 1833.

CHAPTER XIV.

MARRIAGE REGULATIONS.

1. MARRIAGE being an ordinance of God, appointed for man's help and blessing, ought to be entered upon in the fear of the Lord, and with a reverent attention to his counsel and guidance. That love in which our Heavenly Father would unite those who rightly enter into this solemn engagement, is a love chastened and sanctified by love to Him, and fitted to endure the test of the multiplied trials and vicissitudes of life. 1872.

Counsel in
relation to
marriage.

2. We accept the recent Act of Parliament in relation to marriage according to our usages, as a fresh mark of confidence on the part of our Legislature; and we feel that it is an additional call to maintain, in the celebration of marriage, that publicity, order and simplicity, which this Meeting has ever enjoined upon its members. 1872. P. E.

35 Vict. c. 10.

3. Such Friends as have, with serious advice, due deliberation, and free and mutual consent, absolutely agreed, espoused, or contracted upon the account of marriage, should not be allowed or owned amongst us, in any unfaithfulness or injustice one to another, to break or violate any such contract or engagement. 1675. 1833.

Marriage
engagements.

4. This Meeting, having deliberately considered the great Marriage by exercise brought upon our Society by divers in the priest. profession with us, who, contrary to our known principles, and the wholesome discipline established among us, are joined in marriage by the priest with persons either of our own or other persuasions, doth earnestly advise, that all Friends use their utmost endeavours to prevent such marriages, when the parties' inclinations may come to their knowledge.

And it is the sense and judgment of this Meeting, that, when any marry by the priest, or in any other manner contrary to the established rules of the Society, they shall be dealt with by the Monthly Meeting, in the spirit of Christian love and tenderness. 1744. 1768. 1783. 1883.

5. This Meeting is of the judgment that, as compliance with the laws of the land, in cases wherein Marriages authorized by law alone to conscience is not violated, is an acknowledged principle of Friends, the Society cannot, consistently with this principle, allow, in our Meetings, the passing of marriages which are not authorized by the law on this subject, and which are included in the degrees of consanguinity or affinity prohibited thereby. 1811.

(See also Counsel as to Marriage, pp. 75—79.)

ORDER OF PROCEDURE WHERE THE PARTIES ARE MEMBERS
OF THE SAME MONTHLY MEETING.

6. The Clerks of our Monthly Meetings will be furnished with the printed "Marriage Forms" set forth in Marriage Forms. paragraph 8, which will be delivered, on application, to members desiring to be united in marriage.

When delivering the "Marriage Forms," the Clerk is to exercise due care in advising the applicant as to the necessary

notice being given to the Superintendent Registrar of the district, since, unless the regulations required by law be complied with, the parties cannot be liberated for the solemnization of the marriage.

Members of
the same
Monthly
Meeting.

7. Notice of the intended marriage (in the form prescribed by the Marriage Act* and accompanied by a fee of one shilling) must be given to the Superintendent Registrar of the district, or districts, within which the parties may respectively have resided for not less than seven days previously. After the expiration of twenty-one days the Superintendent Registrar will, on application, deliver his certificate of the notice required by law having been duly complied with; for which he will require another fee of one shilling. The said certificate [or certificates, as the case may be] must be produced with the other papers to the Monthly Meeting of which the parties are members, without which it cannot liberate the parties for marriage.

Notice to
Superintendent Registrar.

8. The following are the Marriage Forms:—

From No. 1.—Declaration of Intention.

To Monthly Meeting of Friends.

We, A. B., of, son of E. B. and of F. his wife, and C. D., of, daughter of G. D. and of H. his wife, hereby inform you that it is our intention

* 6 & 7 Wm. IV. c. 85. For other information as regards the arrangements needful to be attended to previously to marriage and consequent thereupon, and also as to the granting of licenses in certain cases, see the heading "Arrangements consequent on the Marriage and Registration Acts," p. 280.

Members of *to take each other in marriage, if the Lord permit,*
the same *and that we are clear of any other marriage engage-*
Monthly *ment. Witness our hands, this day of*
Meeting. *..... mo., 18.....*

Signed,

A. B.,

A member of Monthly Meeting.

C. D.,

A member of Monthly Meeting.

Witnesses to the signature of A. B.,

....., of

....., of

Witnesses to the signature of C. D.,

....., of

....., of

Form No. 2.—Consent of Parents or Guardians.

*It is with our [or my] consent that the above-named parties
proceed to the solemnization of their intended marriage.*

Signed this day of mo., 18.....

*..... } The Man's
..... } Parents or
..... } Guardians.*

*..... } The Woman's
..... } Parents or
..... } Guardians.*

Witness to the signature of the parents or guardians of A. B.,

....., of

Witness to the signature of the parents or guardians of C. D.,

....., of

Form No 3.—Certificate of Publication of Intention.

I hereby certify that public notice of the above-mentioned intention of marriage was given at the close of the usual First-day morning Meeting for Worship in Meeting-house, on the day of the month, 18....., and in Meeting-house, on the day of the month, 18....., and that I have not received notice of any objection to the solemnization of the intended marriage.

Members of
the same
Monthly
Meeting.

Signed,

.....,

Clerk of Monthly Meeting.

Dated of month, 18......

NOTE.—Should the Clerk receive notice of objection (which, by Regulation 10, must be in writing), the certificate may conclude in the following words: "and that I have received the annexed notice of objection."

9. The persons intending marriage must sign the form No. 1, after it has been filled up; each signature to be attested by two adult witnesses. The form No. 2 is to be signed by the parents or parent, if any, of both parties, or if they or either of them have no parent living, and be under the age of twenty-one years, then by the guardians or guardian, if any, of such persons or person; and each signature is to be attested by one adult witness. Under special circumstances the Monthly Meeting authorized to liberate the parties for marriage may, at its discretion, dispense with the consent of parents, in the case of adults.

Forms to be
signed.

10. The forms so signed are then to be transmitted to the Clerk of the Monthly Meeting of which the parties are members, and such Clerk is to take care that public notice of the intended marriage is given, as early as

Public notice.

Members of possible, at the close of the First-day morning
 the same Meeting or Meetings which the parties respect-
 Monthly ively usually attend, or within the limits of
 Meeting. which they reside. Such notice is to be in the form or to
 the effect following :—

*Friends, there is an intention of marriage between A. B.,
 of, and C. D., of If any person have
 anything to object, let timely information be given.*

All objections must be in writing, under the hand of the
 party objecting, and be forwarded to the Clerk of the
 Objections. the Monthly Meeting, who is at once to inform
 the parties thereof.

11. After the expiration of fourteen days from such public
 notice (or the last of such public notices, if more
 Liberation by than one), the clerk is forthwith to fill up and sign
 Monthly the form No. 3. The forms are to be presented to
 Meeting. the Monthly Meeting of which the parties are members, at
 its next or a future meeting, together with the needful
 certificate or certificates, or license (as the case may be), of
 the Superintendent Registrar or Superintendent Registrars,
 or other duly authorized public officer (see pp. 280 to 283);
 and such Monthly Meeting, on being satisfied that the fore-
 going proceedings have been regularly taken, and that no
 sufficient objection has arisen, may at once direct its Clerk
 to record a minute in the following form, liberating the
 parties to solemnize their intended marriage, viz. :—

*A. B., of, son of E. B. and of F. his wife,
 and C. D., of, daughter of G. D. and of H. his wife,
 being desirous of taking each other in marriage, and having
 complied with the regulations of our religious Society in relation
 thereto, the needful documents, including the certificates [or
 certificate, or license] of the Superintendent Registrars [or*

*Superintendent Registrar, or other duly autho- Members of
rized public officer], having been produced to this the same
Meeting and examined, and the necessary public Monthly
notice having been also given, the parties are left at liberty to
solemnize their intended marriage in the Friends' Meeting-
house at*

A copy of such minute is to be signed by the Clerk on behalf of the Meeting; and the marriage forms, together with such copy of minute, are to be sent in for perusal to the Monthly Meeting of Women Friends.

12. A copy of the minute, together with the certificates or certificate or license of the Superintendent Registrars or Superintendent Registrar, or other Authority to
duly authorized public officer, is to be delivered, and report of
Registering Officer.
previously to the day proposed for the marriage, to the Registering Officer of the Monthly Meeting within which the marriage is to be solemnized, as his authority to register the marriage; and he is to report to the liberating Monthly Meeting the date and accomplishment, as well as the legal registration, of the marriage; the reception of which report is to be recorded on the minutes of the liberating Monthly Meeting.

13. Marriages are to be solemnized at a Meeting for Worship, held at some seasonable hour in the fore- Time and
noon; being either the usual Week-day Meeting, place.
or a Meeting duly appointed on some convenient Week-day, of which public notice shall have been given at the close of the Meeting for Worship in the same house on the previous First-day morning.* They are to be solemnized in the

* In the case of a Meeting-house in which a Meeting for Worship is regularly held on First-day afternoon or evening and not in the morning, such notice given at such afternoon or evening Meeting shall be sufficient.

Members of the same Monthly Meeting. meeting-house which the woman usually attends or in the neighbourhood of which she resides, or in some other meeting-house, with the previous consent of Friends of such other Meeting; but no marriage is to take place in a meeting-house in which a Meeting for Worship is not regularly held.

14. After a seasonable time, the parties are to stand up, and, taking each other by the hand, to declare, in an audible and solemn manner, to the following effect: the man first, viz. :—*Friends, I take this my friend, C. D., to be my wife, promising, through Divine assistance, to be unto her a loving and faithful husband, until it shall please the Lord by death to separate us.* And then the woman, in like manner :—*Friends, I take this my friend, A. B., to be my husband, promising, through Divine assistance, to be unto him a loving and faithful wife, until it shall please the Lord by death to separate us.*

15. A certificate to the following effect* is then to be signed by the parties: the man first; the woman next, with her maiden or widow name; and after it has been signed by a few of those present as witnesses, it is to be audibly read by some proper person. Such other persons present at the marriage as think proper may sign after the conclusion of the meeting.

Form of Marriage Certificate.

A. B., of, in the of, son of E. B., of, in the of, and of F. his wife, and C. D., daughter of G. D., of, in the of

* This certificate should be prepared by the parties. Forms can be obtained from S. Harris & Co., at the price of one shilling on paper, three shillings on parchment, and six shillings and sixpence on vellum.

and of H. his wife, having duly made known their intention of taking each other in marriage, and public notice of their said intention having been given, and the needful consent of parents [or guardians, as the case may be] having been signified, the proceedings of the said A. B. and C. D. were allowed by Monthly Meeting of the religious Society of Friends held at, in the of Now these are to certify, that for the solemnization of their said marriage, this day of the month, in the year one thousand eight hundred and, they, the said A. B. and C. D., appeared at a public Meeting for Worship of the aforesaid Society, in their Meeting-house in [or at, as the case may be]; and the said A. B., taking the said C. D. by the hand, declared as followeth:—

* * * * *

And the said C. D. did then and there, in the said assembly, declare as followeth:—

* * * * *

And the said A. B. and C. D., as a further confirmation thereof, and in testimony thereunto, did then and there to these presents set their hands.

A. B.

C. D.

We having been present at the above said marriage, have also subscribed our names as witnesses thereunto, the day and year above written.

16. All powers and duties hereby given to or imposed upon the Clerk of a Monthly Meeting are, in case of his absence or incapacity, to be exercised by the Assistant Clerk of the same Meeting, or by a

Provision
when Clerk
absent.

Members of the same Monthly Meeting. Friend appointed by the Monthly Meeting to act as Clerk in the absence of both Clerk and Assistant.

The expression "Monthly Meeting," in these regulations, is to be applicable to Meetings for Discipline exercising the functions of a Monthly Meeting, though held less frequently than once a month.

**ORDER OF PROCEDURE WHEN THE PARTIES ARE MEMBERS OF
DIFFERENT MONTHLY MEETINGS.**

Marriage Forms. 17. The Clerks of our Monthly Meetings will be furnished with the printed "Marriage Forms" set forth in paragraph 19, which will be delivered, on application, to members desiring to be united in marriage.

When delivering the "Marriage Forms," the Clerk is to exercise due care in advising the applicant as to the necessary notice being given to the Superintendent Registrar of the district, since, unless the regulations required by law be complied with, the parties cannot be liberated for the solemnization of the marriage.

Notice to Superintendent Registrar. 18. Notice of the intended marriage (in the form prescribed by the Marriage Act* and accompanied by a fee of one shilling) must be given to the Superintendent Registrar of the district, or districts, within which the parties may respectively have resided for not less than seven days previously. After the expiration of twenty-one days the Superintendent Registrar will, on application,

* 6 & 7 Wm. IV. c. 85. For other information as regards the arrangements needful to be attended to previously to marriage and consequent thereupon, and also as to the granting of licenses in certain cases, see the heading, "Arrangements consequent on the Marriage and Registration Acts," p. 280.

deliver his certificate of the notice required by law having been duly complied with; for which he will require another fee of one shilling. The said certificate [or certificates, as the case may be] must be produced with the other papers to the Monthly Meeting to which the woman belongs (which is hereinafter called "the liberating Monthly Meeting"), without which it cannot liberate the parties for marriage.

19. The following are the Marriage Forms:—

Form No. 1.—Declaration of Intention.

To* *Monthly Meeting of Friends.*

We, A. B., of, son of E. B. and of F. his wife, and C. D., of, daughter of G. D. and of H. his wife, hereby inform you that it is our intention to take each other in marriage, if the Lord permit, and that we are clear of any other marriage engagement. Witness our hands this day of mo., 18.....

Signed,

A. B.,

A member of Monthly Meeting.

C. D.,

A member of Monthly Meeting.

Witnesses to the signature of A. B.,

....., *of*

....., *of*

Witnesses to the signature of C. D.,

....., *of*

....., *of*

* One should be addressed to each of the Monthly Meetings to which the parties belong.

Form No. 2.—Consent of Parents or Guardians.

Members of *It is with our [or my] consent that the above-*
different *named parties proceed to the solemnization of their*
Monthly *intended marriage.*
Meetings.

Signed this day of mo., 18.....

..... } *The Man's*
..... } *Parents or*
..... } *Guardians.*

..... } *The Woman's*
..... } *Parents or*
..... } *Guardians.*

Witness to the signature of the parents or guardians of A. B.,
....., *of*

Witness to the signature of the parents or guardians of C. D.,
....., *of*

Form No. 3.—Certificate of Publication of Intention.

I hereby certify that public notice of the above-mentioned intention of marriage was given at the close of the usual First-day morning Meeting for Worship in Meeting-house, on the day of month, 18....., and in Meeting-house, on the day of month, 18....., and that I have not received notice of any objection to the solemnization of the intended marriage.

Signed,

.....,

Clerk of Monthly Meeting.

Dated of month, 18.....

NOTE.—Should the Clerk receive notice of objection (which, by Regulation 21, must be in writing), the certificate may conclude in the following words: "and that I have received the annexed notice of objection."

20. The persons intending marriage must sign in duplicate the form No. 1, after it has been filled up; each signature to be attested by two adult witnesses. The form No. 2 is to be signed in duplicate by the parents or parent, if any, of both parties, or if they or either of them have no parent living, and be under the age of twenty-one years, then by the guardians or guardian, if any, of such persons or person, and each signature is to be attested by one adult witness. Under special circumstances the liberating Monthly Meeting may, at its discretion, dispense with the consent of parents, in the case of adults.

Members of
different
Monthly
Meetings.

Forms to be
signed.

21. One of the duplicate forms so signed is then to be transmitted to the Clerk of each of the Monthly Meetings of which the parties are respectively members; and such Clerks are to take care that public notice of the intended marriage is given, as early as possible, at the close of the First-day morning Meetings which the parties respectively usually attend, or within the limits of which they reside. Such notice is to be in the form or to the effect following:—

Public Notice.

Friends, there is an intention of marriage between A. B., of..... and C. D., of..... If any person have anything to object, let timely information be given.

All objections must be in writing, under the hand of the party objecting, and be forwarded to the Clerk of each of the respective Monthly Meetings, who is at once to inform the parties thereof.

Objections.

22. After the expiration of fourteen days from each of such public notices, the respective Clerks are forthwith to fill up and sign the form No. 3, and the Clerk of the non-liberating Monthly Meeting (without previously presenting it to his own Monthly Meeting) is then

Liberation
by Monthly
Meeting.

Members of different Monthly Meetings. to forward his copy, so signed, to the Clerk of the liberating Monthly Meeting. The duplicate forms are to be presented to the liberating Monthly Meeting at its next or a future meeting, together with the needful certificate or certificates, or license (as the case may be), of the Superintendent Registrar or Superintendent Registrars, or other duly authorized public officer (*see* pp. 280 to 288) ; and such Monthly Meeting, on being satisfied that the foregoing proceedings have been regularly taken, and that no sufficient objection has arisen, may at once direct its Clerk to record a minute in the following form, liberating the parties to solemnize their intended marriage, viz. :—

A. B., of, son of E. B. and of F. his wife, and C. D., of, daughter of G. D.and of H. his wife, being desirous of taking each other in marriage, and having complied with the regulations of our religious Society in relation thereto, the needful documents, including the certificates [or certificate or license] of the Superintendent Registrars [or Superintendent Registrar, or other duly authorized public officer], having been produced to this Meeting and examined, and the necessary public notice having been also given, the parties are left at liberty to solemnize their intended marriage in the Friends' Meeting-house at.....

A copy of such minute is to be signed by the Clerk on behalf of the Meeting ; and the marriage forms, together with such copy of minute, are to be sent in for perusal to the Monthly Meeting of Women Friends.

28. A copy of the minute, together with the certificates or certificate, or license, of the Superintendent Registrars or Superintendent Registrar, or other duly authorized public officer, is to be delivered, previously to the day proposed for the marriage, to the

Authority to
and report of
Registering
Officer.

Registering Officer of the Monthly Meeting within which the marriage is to be solemnized, as his authority to register the marriage; and he is to report to the liberating Monthly Meeting the date and accomplishment, as well as the legal registration, of the marriage; the reception of which report is to be recorded on the minutes of the liberating Monthly Meeting.

24. Marriages are to be solemnized at a Meeting for Worship, held at some seasonable hour in the forenoon; being either the usual Week-day Meeting, or a Meeting duly appointed on some convenient Week-day, of which public notice shall have been given at the close of the Meeting for Worship in the same house on the previous First-day morning.* They are to be solemnized in the meeting-house which the woman usually attends or in the neighbourhood of which she resides, or in some other meeting-house, with the previous consent of Friends of such other Meeting; but no marriage is to take place in a meeting-house in which a Meeting for Worship is not regularly held.

25. After a seasonable time, the parties are to stand up, and taking each other by the hand, to declare in an audible and solemn manner to the following effect: the man first, viz. :—*Friends, I take this my friend C. D., to be my wife, promising, through Divine assistance, to be unto her a loving and faithful husband, until it shall please the Lord by death to separate us.* And then the woman in like manner :—*Friends, I take this my friend, A. B., to be my husband, promising, through Divine assistance, to be unto him a loving and faithful wife, until it shall please the Lord by death to separate us.*

* In the case of a meeting-house in which a Meeting for Worship is regularly held on First-day afternoon or evening, and not in the morning, such notice given at such afternoon or evening meeting shall be sufficient.

Members of 26. A certificate to the following effect* is then
different to be signed by the parties : the man first ; the
Monthly woman next, with her maiden or widow name ; and
Meetings. after it has been signed by a few of those present as witnesses,
Marriage it is to be audibly read by some proper person.
certificate. Such other persons present at the marriage as
think proper may sign after the conclusion of the meeting.

Form of Marriage Certificate.

A. B., of, in the of, son of E. B.,
of, in the of, and of F. his wife,
and C. D., daughter of G. D., of, in the
of, and of H. his wife, having duly made known
their intention of taking each other in marriage, and public
notice of their said intention having been given, and the
needful consent of parents [or guardians, as the case may be]
having been signified, the proceedings of the said A. B. and
C. D. were allowed by.....Monthly Meeting of the religious
Society of Friends held at in the of
..... Now these are to certify that, for the solemniza-
tion of their said marriage this day of the
month, in the year one thousand eight hundred and,
they, the said A. B. and C. D., appeared at a public Meeting
for Worship of the aforesaid Society, in their Meeting-house in
[or at, as the case may be] ; and the said A. B.,
taking the said C. D. by the hand, declared as followeth :—

* * * * *

And the said C. D. did then and there, in the said assembly,
declare as followeth :—

* * * * *

And the said A. B. and C. D., as a further confirmation

* This certificate should be prepared by the parties. Forms can be
obtained from S. Harris & Co., at the price of one shilling on paper, three
shillings on parchment, and six shillings and sixpence on vellum.

thereof, and in testimony thereunto, did then and there to these presents set their hands.

Members of
different
Monthly
Meetings.

A. B.

C. D.

We, having been present at the abovesaid marriage, have also subscribed our names as witnesses thereunto, the day and year above written.

27. The set of the marriage forms, signed by the Clerk of the Monthly Meeting of which the man is a member, and also a copy of the minute of liberation, with a statement of the day and place of the solemnization of the marriage, signed by the Clerk of the Monthly Meeting of which the woman is a member, are, after the marriage, to be furnished to the Clerk of the Monthly Meeting of which the man is a member ; and the woman is then to be recorded as a member of her husband's Monthly Meeting, except, of course, in the case of non-membership.

Report to
man's
Monthly
Meeting.

In case the woman be in the station of a Minister, information of her being in that station is to be communicated by minute ; and the same course is to be pursued in the case of an Elder, who, by her marriage, becomes a member of another Monthly Meeting within the limits of the same Quarterly Meeting.

28. All powers and duties hereby given to or imposed upon the Clerk of a Monthly Meeting are, in case of his absence or incapacity, to be exercised by the Assistant Clerk of the same Meeting, or by a Friend appointed by the Monthly Meeting to act as Clerk in the absence of both Clerk and Assistant.

Provision
when Clerk
absent.

The expression " Monthly Meeting," in these regulations, is to be applicable to Meetings for Discipline exercising the functions of a Monthly Meeting, though held less frequently than once a month.

ORDER OF PROCEDURE WHEN EITHER OR BOTH OF THE
PARTIES IS OR ARE NOT IN MEMBERSHIP.

29. The legislature having (by the Acts 23 and 24 Vict. c. 18, and 35 Vict. c. 10) legalized marriage, according to our usages, between parties, one or both of whom may not be in membership with the Society of Friends, the following regulations are to be observed in reference to such marriages.

Either or both parties not in membership.

23 & 24 Vict. c. 18, and 35 Vict. c. 10.

30. In all cases of intended marriage, where one or both of the parties shall not be in membership, but shall desire to be married in accordance with our usages, such person, or each such person, shall, in the first place, sign a declaration, attested by two adult members of the Society of Friends in the form following. viz. :—

Non-members must obtain permission.

Form of Declaration.

*To Monthly Meeting of Friends, or the
Registering Officer thereof.*

I hereby declare that I am desirous of being married according to the usages of the Society of Friends, and, if permission so to do be granted, I undertake to comply in all respects with the regulations of the Society in relation to marriage.

Signed this day of month, 18.....

A. B.

We, the undersigned, witnesses to the foregoing signature, are of opinion that permission to be married according to our usages may suitably be granted to A. B. by the Monthly Meeting.

E. F., of

G. H., of

And such declaration, or each such declaration (as the case may be), is then to be presented to the Registering Officer

of the Monthly Meeting within the limits of which the party making the declaration resides, who may either accede thereto or refer the application to the Monthly Meeting, which may accept or refuse the application at its discretion. Upon acceding to such an application, the Registering Officer is at once to give notice to the Clerk of the Monthly Meeting.

Either or
both parties
not in
membership.

31. On the application being acceded to, the Registering Officer shall issue a certificate* in the form or to the effect following, for the applicant to produce to the Superintendent Registrar when giving him the notice required by law.

Certificate of
permission.

Form of Certificate.

I hereby certify that A. B. is a person duly authorized, under the General Rules of the Society of Friends, to proceed to the accomplishment of marriage according to the usages of the said Society. As witness my hand this day of month, 18.....

I. J.,

Registering Officer of Monthly Meeting.

32. Subject to the production of such declaration or declarations (as the case may be), and the consent of the Registering Officer or Officers, or of the Monthly Meeting or Monthly Meetings (as the case may be) whose consent is required by paragraph 30, the proceedings, in relation to all marriages coming within the present regulations, shall be conducted throughout, according to the foregoing regulations, in the same manner as if the person

Subsequent
procedure.

* The certificate is required by the provisions of the Statute 35 Vict. c. 10, except in cases where the party giving such notice shall declare either verbally, or in writing if required, that both parties are "in profession with, or of the persuasion" of the Society of Friends. It is however desirable that this certificate should, as a general rule, be obtained in the case of all non-members.

Either or or persons so desiring to be married in accord-
 both parties
 not in ance with our usages were a member or members
 membership. of the Monthly Meeting, or Monthly Meetings,
 within which he, she, or they shall respectively reside ; and
 the declaration or declarations produced under the preceding
 regulations should, when the parties have been liberated for
 marriage, be sent in for perusal, with the other documents,
 to the Monthly Meeting of Women Friends. (*See para-*
graphs 11 and 22.)

Membership 33. Marriages, under these circumstances, are
 not acquired
 by parties or not to confer on the contracting parties, or on
 children. their children, any rights of membership.

84. A woman who is a member, marrying a man not in
 membership, who resides within the limits of
 Woman's another Monthly Meeting, is not to become a
 membership
 not changed. member of such other Monthly Meeting without
 the usual Certificate of Removal.

REGULATIONS AS TO MARRIAGES TAKING PLACE ABROAD.

35. In any case where it is intended to solemnize a marriage
 Within a between one of our members and a member of a
 recognized Meeting recognized by this Yearly Meeting on
 Meeting abroad. the American Continent, or in the Southern
 Hemisphere, or elsewhere abroad, within the limits of any
 such Meeting, our member is left at liberty to conform, in
 all respects, to the usages of the said Meeting. The Monthly
 Meeting within whose limits such marriage shall take place
 is desired to give early information thereof to the Monthly
 Meeting in this country to which our member belongs ; upon
 the receipt of which the Monthly Meeting in this country is to
 forward such Certificate of Removal, or record such transfer
 of membership, as the circumstances of the case shall require.

The foregoing regulations are to extend, as far as applicable, to marriages under like circumstances, according to our usages, between members and non-members.

36. When any of our members resident in foreign parts intend to solemnize their marriage abroad, and beyond the limits of any Meeting recognized by this Yearly Meeting, they are recommended to conform, as closely as the laws of the country and of our own legislature* will permit, to the usages of our Society in respect to marriage; and to report their course of procedure, and to furnish evidence of such marriage, to the Monthly Meeting in this country to which he, she, or they may respectively belong; which Monthly Meeting is to make such record or transfer of membership, or to take such other proceedings as, in its judgment, the circumstances of the case require.

37. Marriages according to Friends' usages in Scotland have for some time been valid as "irregular" Scotch marriages. Under the Marriage Notice (Scotland) Act, 1878,† a marriage contracted and solemnized according to the usages of the Society of Friends is declared a "regular" marriage, provided that both of the parties be members, and that notice of their intention be given to the Registrar or Registrars of Marriages of the district or districts in which the parties reside, and his or their certificate or certificates shall have issued in manner provided by the Act.

* See Statutes 4 Geo. IV. c. 91; 12 & 13 Vict. c. 68; under which marriages in countries out of the limits of Christian civilization may be solemnized, after certain notices, in the presence of the British Consul for the district. Further particulars may be obtained of such Consul, or from the Recording Clerk of the Society. For marriages in India see also 14 & 15 Vict. c. 40.

† 41 & 42 Vict. c. 43.

ARRANGEMENTS CONSEQUENT ON THE MARRIAGE AND
REGISTRATION ACTS.

38. The Marriage Act * (6 & 7 Wm. IV. c. 85) expressly provides—that the Society of Friends, commonly called Quakers, may continue to contract and solemnize marriage according to the usages of the said Society; and every such marriage is thereby declared and confirmed good in law,† provided that the parties to such marriage be both of the said Society; ‡ provided also that notice to the Superintendent Registrar shall have been given, and his certificate shall have issued in manner provided by the Act.

39. “One of the parties” is to “give notice” of the intended marriage, “under his or her hand,”—
 Notice to Superin- “to the Superintendent Registrar§ of the district
 tendent within which the parties shall have dwelt for not
 Registrar. less than seven days then next preceding; or, if the parties
 dwell in the districts of different Superintendent Registrars,
 shall give *the like notice* to the Superintendent Registrar of
 each district.” It will be proper that the notice or notices

* This act applies only to marriages in England. The corresponding Act for Ireland is the 7 & 8 Vict. c. 81.

† By the Act (10 & 11 Vict. c. 58) the marriages of Friends, solemnized according to their usages in England before the Act of 6 & 7 Wm. IV., are declared to have been and to be valid.

‡ By the Acts (23 & 24 Vict. c. 18, and 35 Vict. c. 10) this proviso is repealed. But by the last-mentioned Act any person, not a member, must on giving notice of his intention to the Superintendent Registrar, produce a certificate from some Registering Officer of the Society of Friends that he is authorized to solemnize the marriage according to our usages; unless he be in profession with or of the persuasion of the Society. See p. 277.

§ In districts under the Registration Act (6 & 7 Wm. IV. c. 80) there are sometimes appointed Deputy Registrars, as well as Registrars and a Superintendent Registrar; care must be taken to give the notice to the Superintendent Registrar or the Deputy Superintendent Registrar.

should be given *at least* twenty-two days before the Monthly Meeting at which the parties are likely to be liberated for marriage, so as to allow time for the issuing of the certificate and for its production at the Monthly Meeting, as hereinafter directed. And every such notice must be accompanied with the payment of a fee of one shilling to the Superintendent Registrar for entering the same. The said notice is in a printed form kept at his office.

By the Statute 3 & 4 Vict. c. 72, sec. 1, the building in which the marriage is to be solemnized must be within the district wherein one of the parties shall have dwelt for the time required by the Marriage Act. Marriages according to the usages of the Society of Friends are exempted from this provision, so that the building wherein the marriage is to be solemnized need not be situate within either of the districts in which the parties respectively dwell.

40. After the expiration of twenty-one days after the entry of the foregoing notice, the Superintendent Registrar, upon being requested by or on behalf of the party by whom the notice was given, is to issue a certificate in the form provided by the Act, which should certify the date of the notice given and the several particulars thereof. Where the parties reside within different districts, a separate certificate of notice must be obtained (as before stated) from each Superintendent Registrar. The Superintendent Registrar is entitled to a fee of one shilling for every such certificate. The said officer is required to preserve all such notices, and to enter them in a book kept by him; which notice-book is to be open to inspection without charge. If the marriage should not take place within three calendar months after the entry of the notice or notices, such notice or notices become void; and all the proceedings above described, namely, the notice or notices, entry and issue of the certificate or certificates, must be gone through again.

The certificate or certificates thus obtained must be delivered, previously to the marriage, to the Clerk of the Monthly Meeting of which the woman is a member, or within the limits of which, if not a member, she shall reside, and which is herein referred to as "the woman's Monthly Meeting."

41. In order to ensure due compliance with the foregoing legislative provisions (without the observance of which the marriage will be void in law), this Meeting directs that the woman's Monthly Meeting be not at liberty to clear the parties for marriage unless the certificate of the Superintendent Registrar, or the certificates, (as the case may be), shall have been produced to it: a record of their having been so produced and examined is to be made. The said Meeting is also to take due care that such certificate or certificates be delivered, previously to the marriage, to the Registering Officer* of the Monthly Meeting within the limits of which it is intended to solemnize the marriage; accompanied by a notice or minute, signed by the Clerk, informing him that the parties are cleared accordingly. It is recommended that timely notice be given to the Registering Officer of the day and place intended for the solemnization of the marriage, in order that, as he is the person to register the marriage, he may, if practicable, be present thereat.

42. It is not necessary that our meeting-houses should be registered for the solemnization of marriages. Meeting-houses need not be registered. But, having regard to our position under the Act, in this respect, and to the tenor of our rules (see especially paragraphs 18 and 24), this meeting directs that no marriage shall take place at a meeting-house in which a Meeting for Worship is not regularly held.

* The designation given by the Act to the Friend who acts as Registrar of marriages within the Monthly Meeting. See paragraph 45.

43. The Act (19 & 20 Vict. c. 119) authorises marriages by license between members of our Society, ^{Marriage by} under the restrictions specified in the Act, and ^{license.} slightly modifies or explains the provisions of the former Acts, where one of the parties is resident in Ireland.

With regard to the license, upon notice of the intended marriage being given to the Superintendent Registrar of the district where either of the parties resides, such Superintendent Registrar may grant a certificate and license on the next day but one after the entry in his book of the notice ; and the granting of such license to one of the parties, where they reside in different districts, supersedes the necessity of giving notice of the marriage to the Superintendent Registrar of the district where the other party resides. Where a license is taken out the parties are made liable, under the Act, to the observance of certain formalities, and to the payment of an additional fee and stamp, as therein specified.* Friends adopting this mode of procedure must of course produce the license to the Monthly Meeting before they can be set at liberty for the accomplishment of their marriage.

44. The same Act also provides that where a marriage is about to take place in this country without ^{Marriage} license, and one of the parties resides in Ireland, ^{when one} a notice in the form *there used* in that behalf, ^{party Irish.} and a certificate issued in pursuance thereof, shall be as valid and effectual for authorizing the solemnization of a marriage in this country as the usual notice to, and certificate from, a Superintendent Registrar in England would be.

45. In every Monthly Meeting a suitable Friend is to be appointed to register all marriages that may be ^{Registering} solemnized within the limits of such Meeting. The ^{Officer.} importance of the duties of the office renders it necessary

* The additional fee and stamp amount to £3, and a 2s. 6d. stamp is payable on the declaration.

that it should be kept constantly filled by a person fully competent to act therein, according to the provisions of the law, and who may not be likely to be interrupted in the performance of his duties by absence from home or other causes. On every fresh appointment of such Friend (who, according to the Registration Act, 6 & 7 Wm. IV. c. 86, is designated "a Registering Officer of the Society of Friends"), Monthly Meetings are to take care to report, without delay, by minute signed by the Clerk, his name and address to the Recording Clerk of the Society, No. 12, Bishopsgate Street Without, London, E.C.; who is required by the Act to certify the same in writing to the Registrar-General in London.* The requisite marriage register-books, and printed forms for the Quarterly Returns, are furnished from the office of the Registrar-General.†

46. The Act directs that, as soon as may be after the solemnization of a marriage, the Registering
Registration. Officer (of the Monthly Meeting within the limits of which it has been solemnized) "shall register, or cause to be registered," in duplicate books supplied to him, "the several particulars relating to the marriage;" and that "such Registering Officer, whether he shall or shall not be present at such marriage, shall satisfy himself that the proceedings in relation thereto have been conformable to the usages of the Society;" and that "every such entry shall be signed by

* Each Registering Officer acts only within the district or Monthly Meeting for which he has been certified as above. An account of our several Monthly Meeting districts has been rendered to the Registrar-General. If a marriage be solemnized at a meeting-house out of the limits of the woman's Monthly Meeting (see paragraphs 13 and 24), the marriage is to be registered by the Registering Officer of the Monthly Meeting wherein the said meeting-house is situated; in which case the certificates of notice and the minute of the woman's Monthly Meeting clearing the parties (see paragraph 41) must be delivered to the said officer previously to the marriage.

† Printed forms for certified copies of the Register of Marriages may be purchased from Shaw & Son, Fetter Lane, E.C.

47. In filling up the registers great care must be used that no error be committed.* On the discovery of any error in an entry, the Registering Officer is required by the Act, within one calendar month after such discovery, in the presence of the parties married, or, in case of their absence, then in the presence of the Superintendent Registrar of the district, and of two other witnesses (who are respectively to attest the same), to correct the error "by entry in the margin, without any alteration of the original entry"; and he is to sign the marginal entry, and add thereto the date when the correction was made. (See Section 44 of the Registration Act.) In general, the several particulars of a marriage register should correspond with those in the marriage forms. By Section 38 of the Act, certified copies of entries in the Register, sealed with the seal of the Register office, are to be received as evidence of the marriage "to which the same relate"; and, by other sections, penalties are imposed for wilful injury or loss of registers.†

48. Every Registering Officer is required to make a quarterly return, in the First, Fourth, Seventh and Tenth Months, of copies of the entries of marriages which have been registered by him in the three calendar months preceding; or, if no marriage has been registered by him in that period, a certificate that such is the case.‡ Blank forms for these certified copies are supplied from the civil register-office, not by the Recording

* It is recommended that the several names and particulars to be registered be written down distinctly on a separate paper, previously to their being entered in the registers, in order to ensure greater accuracy.

† The Act directs that, when the duplicate register-books are filled, one of them is to be delivered to the Superintendent Registrar of the district; the other is to remain under the care of Friends, and be kept with their other records.

‡ A penalty, not exceeding £10, is imposed for neglecting to make the return regularly.

Clerk of the Society. This quarterly return must be delivered to the Superintendent Registrar of the district within which the Registering Officer resides, notwithstanding that the marriages registered by him, or some of them, may have been solemnized at meeting-houses situated out of that district, but within the limits of the Monthly Meeting of which he is Registering Officer.

49. As soon as may be after the close of every year, Monthly Meetings are to make a return to the Recording Clerk, No. 12, Bishopsgate Street Without, London, E.C., of all marriages which have taken place within their compass during the year. 1833. 1861. 1872. 1879. 1883.

Monthly
Meeting
returns.

CHAPTER XV.

REGULATIONS FOR RECORDING BIRTHS, DEATHS, AND BURIALS.

1. THE Registration Act having established a public civil Birth and Burial Notes to be issued and preserved. registry of all births and deaths in England and Wales, in a mode free from objection in reference to our religious testimonies, which registry came into operation on the 1st of the Seventh Month, 1837, the registry of births and deaths amongst Friends, from that time, became incorporated with, and forms part of, such public civil registry. Great part of this Act was repealed by the Statute 37 & 38 Vict. c. 88, which contains the law on the Registration of Births and Deaths now in force. This is the Act referred to in the following paragraphs. The registers of births and burials formerly in use by Monthly and Quarterly Meetings have been discontinued; but, in order that our lists of members may be correctly kept, and that evidence may be preserved of all interments which take place in our burial-grounds, one or more suitable Friends are to be appointed, in every Monthly Meeting, to issue Birth and Burial Notes. The persons so appointed, on filling up such notes, are to enter, in a check-margin, the requisite particulars, and the name of the person to whom the notes are delivered. After Birth and Burial Notes have been read in the Monthly Meeting, and any necessary entries made in the list of members, they are to be delivered to the Friend who issued

them, and affixed to the check-margins from which they were taken ; * and when such books, after having been filled up, are no longer required for reference, they are to be delivered up to the Monthly Meeting, to be deposited with its records. 1846. 1861. 1883.

BIRTHS.

2. In the case of a birth, notice should be given thereof by the parent or the occupier of the house in which it took place, within forty-two days after the birth, ^{Registration.} to the Registrar of the district within which it took place ; who is required, without fee, to make an entry of the name of the child, and other particulars to be registered. † Parents neglecting to give notice within forty-two days are liable to a fine of forty shillings, as well as the fees mentioned below. The birth can be registered, without fee, within three months ; after three months, and within twelve, there is a fee of five shillings payable to the Registrar ; after twelve months a birth cannot be registered without the leave of the Registrar General, and a fee of ten shillings is payable ; such leave will not be given when a child is seven years old. The informant should see that the entry on the register is correctly made. ‡

3. In order to secure the evidence of the right of membership in our Society to those children who are ^{Birth Notes.} entitled thereto according to its rules, and to bring them regularly under the notice of the respective Monthly Meetings to which they belong (in addition to

* In the case of Burial Notes, the Registrar's certificate should also be affixed, when practicable.

† Day of birth, name, sex, name and surname of father, name and maiden name of mother, rank or profession of father, date of registry, signature and address of informant, and signature of Registrar.

‡ A certified copy of the entry may be had, either at the time of the registration of the birth or afterwards ; for which a fee of two shillings and sixpence and stamp of one penny are payable. This certified copy is legal evidence of the birth.

giving notice of the birth of any such child to the Registrar of the district), there is to be prepared forthwith a Birth Note, to be signed by the parent or some other friend of the child; and such Note is to be produced to the Monthly Meeting in which the child is entitled to membership. Birth Notes are to be in the following form:—

Form of Birth Note.

The Monthly Meeting of is hereby informed that on the.....day of the.....month, one thousand eight hundred and....., was born at....., in theof....., unto....., of..... in the.....of....., (a), and..... his wife, a, who was named....., and whose birth was registered at the public registry-office for the district of on the.....day of the month, 18... (b)

(a) Here add the description of "Grocer," "Merchant," etc.

(b) To be signed here by the parent or other friend of the child.

Read and entered at the Monthly Meeting of the Society of Friends, held the..... day of themonth, 18... ..Clerk.

4. On the production of a Birth Note to the Monthly Meeting in which the child is entitled to membership, a record is to be made thereat, noticing the production of such Note, the date of the birth, the names of the parents and of the child, and the place and date of public registry; after which, the Friend who has the care of the list of members is to enter the particulars thereof in such list. It is recommended that Monthly Meetings exercise a watchful care, either through their Overseers or by the Friends appointed to issue Birth Notes, or in such other way as may be judged best, to ensure the early and regular production of these Notes, as above directed.

To be re-
corded by
Monthly
Meeting.

DEATHS AND BURIALS.

5. In the case of a death, some person present at the death or in attendance during the last illness, or the occupier or some inmate of the house in which such death occurred, should, within five days of such death, give information to the Registrar of the district of the name of the deceased, and other particulars to be registered.*

6. The Act further provides that the Registrar, upon registering any death, shall forthwith, or as soon after as he is required, give, without fee or reward, either to the person giving information concerning the death, or to the undertaker or other person having charge of the funeral of the deceased, a certificate under his hand that he has registered the death. This certificate is to be delivered to the person who buries the body of the deceased, under penalty of a fine of forty shillings; and any person burying a dead body without receiving such certificate is to inform the Registrar within seven days, under penalty of a fine of £10.

In order to ensure attention to the foregoing provisions of the Act, this Meeting directs that care be taken that the certificate of the Registrar of the district within which the death took place, be obtained by the person having charge of the funeral, previously to any interment taking place.

7. Care is to be taken that no grave be made in any of our burial-grounds without an Order for Burial from the Friend appointed to issue Burial Notes, which order is to be in the following form :

* Day of death, name and surname, residence, age, rank, profession or trade of the deceased, cause of death; to which are also to be added the signature and address of informant, the date of registry, and the signature of Registrar. A certified copy of the entry, which is legal evidence of the death, may be had on payment of a fee of two shillings and sixpence and stamp of one penny.

Form of Order for Burial

*To the Grave-maker at Friends' burial-ground at
in the of*

*Make a grave for the interment of the body of
which is appointed to take place on the day of the
..... month, 18, at o'clock in the noon,*

(a)

The.....day of the month, 18.....

(a) To be signed here by the Friend appointed to issue Burial Notes.

All Orders for Burial are to be preserved by the grave-maker, but not to be produced to the Monthly Meeting.

8. In every case of the burial of a member of our Society,
whether in one of our burial-grounds or in a public
Burial Notes. cemetery, and also in every case of the burial in one
of our burial-grounds of any person not a member, a Burial Note
is to be filled up and signed immediately after the interment,
and is to be produced without delay to the Monthly Meeting
within the compass of which the burial-ground or cemetery is
situated. Burial Notes are to be in the following form :—

Form of Burial Note.

*This is to certify that the body of, of
in the.....of, (a), who died the.....day of the.....
month, one thousand eight hundred and....., aged about.....,
and whose death was registered at the public registry-office for
the district of, on theday of the.....
month, 18, was buried in the (b) at
....., in the of, on the
day of the..... month, 18*

Witness (c)

(a) Here insert description, including, in the case of a wife, widow, or child, the name or names of the husband or parents.

(b) "Friends' burial-ground" or "cemetery," as the case may be.

(c) To be signed here by the undertaker, grave-maker, or superintendent of cemetery, stating which of these capacities the person signing fills.

*Read and entered at the Monthly Meeting of the
Society of Friends, held the of month, 18
....., Clerk.*

9. If the deceased was a member of another Monthly Meeting, a notification of the name, age, description, residence, date of death, and places and dates of public registry and interment, is to be transmitted from the former to the latter Monthly Meeting, in the following form :—

Notification
from one
Monthly
Meeting to
another.

Form of Notification of Burial.

To Monthly Meeting of Friends.

*We hereby inform you that, of,
in the of, aged about, died
the day of the month, one thousand eight
hundred and, and that h... death was registered at the
public registry-office for the district of, on the
day of the month, 18..... The body of the aforesaid
Friend was interred in the at, in
the of, on the day of the
month, 18.....*

*Signed in and on behalf of Monthly Meeting, held
at, the of the month, 18.....
....., Clerk.*

10. On the production of a Burial Note, or of such notification as aforesaid (as the case may be), to the Monthly Meeting of which the deceased was a member, a record is to be made of the name and date of death, and the place and date of public registry and of interment; after which the Friend who has the care of the list of members is to enter the particulars thereof in such list. The same course is to be pursued in regard to the Burial Note of a member of another Monthly Meeting, or of a person not a member of our Society; except that no entry thereof is

Record by
Monthly
Meeting.

to be made in the list of members, and that a record is to be made on the Burial Note and in the Monthly Meeting records, specifying the Monthly Meeting of which the deceased was a member, or that the deceased was not a member (as the case may be).

11. Notwithstanding the establishment of the public civil Certificate of registry of deaths, the Bank of England and many Burial. other public bodies, by way of precaution, insist on the production of a certificate of burial. The Friend in whose custody, for the time being, is the book containing the Burial Note, is the person to give this certificate. With the view of promoting accuracy and uniformity in these certificates, blank forms will be supplied by the Meeting for Sufferings to the different Monthly Meetings for the purpose.

12. As soon as may be after the close of every year, Monthly Meeting annual returns. Monthly Meetings are to make a return to the Recording Clerk, No. 12, Bishopsgate Street Without, London, E.C., of all births and deaths which have taken place within their compass during the year.

13. Burials of persons not members of our religious Society may take place in our burial-grounds, Burial of Non-mem- bers. provided they be in all respects conducted as the burials of Friends are conducted. Friends are to exercise discretion as to complying with any application that may be made in such cases; and as to appointing a Meeting for Worship on the occasion. 1832. 1861.

14. Friends are left at liberty to adopt the use of plain Gravestones. gravestones in any of our burial-grounds; it being distinctly understood that, in all cases, they are to be provided and put down under the direction of the Monthly Meeting; so that, in each particular burial-ground, such an entire uniformity may be preserved, in respect to the

materials, size, and form of the stones, as well as in the mode of placing them, as may effectually guard against any distinction being made in that place between the rich and the poor. 1850. 1861.

15. By the Registration of Burials Act, 1864, it is required (Sect. 1) that all burials in any burial-ground in England, not previously by law required to be registered, shall be registered in books to be provided, for each burial-ground, by the body or persons to whom the same belongs, and to be kept according to the laws then in force by which registers were previously required to be kept by rectors, vicars, or curates of parishes or ecclesiastical districts in England.

27 & 28
Vict., c. 97.
Burial
Registers.

The Act further provides (Sect. 2) that the register-books shall be so kept, for every such burial-ground, by some officer or person to be appointed to that duty by the body or persons to whom the same belongs.

The law then in force, applicable to the keeping of burial registers for parishes or ecclesiastical districts, was for the most part, if not altogether, contained in the Act of 52 Geo. III., cap. 146, by which it is provided (Sect. 1) that registers of burials shall be made and kept by the rector, vicar, curate, or officiating minister of every parish, in books of parchment or of good and durable paper, whereon shall be printed, upon each side of every leaf, the heads of information therein required to be entered in the registers; and that every entry shall be numbered progressively from the beginning to the end of the book, and shall be divided from the next entry by a printed line, and the pages of such book shall be numbered with progressive numbers (Sect. 3); that every such rector, etc., shall, as soon as possible after the solemnization of such burial, record and enter in the register-book the several particulars described in the Schedule (C) to the Act, and sign the same, and in no case, unless prevented

by sickness or other unavoidable impediment, later than within seven days after the ceremony of burial shall have taken place (Sect. 6); that at the expiration of two months after the end of every year, fair copies of all the entries of the burials which shall have taken place within the year preceding shall be made by the rector, etc., on parchment, in the same form as prescribed in the said Schedule (C),* and the contents of such copies shall be verified and signed, in the form therein mentioned,† by the rector, etc., of the parish to which the register-book shall appertain; which declaration shall be fairly written on the said copy immediately after the last entry therein, and the signature to such declaration shall be attested by the churchwardens of the parish or one of them (Sect. 7); that copies of the said register-books, verified and attested as aforesaid, shall be transmitted by the post to the Registrar of the Diocese within which the church shall be situated on or before the 1st day of June in every year.

The Act of 1864 further provides (Sect. 3) that copies of the register-books for every burial-ground shall be from time to time made, verified and signed by the officer or person appointed to keep the same, and sent by him to the Registrar of the Diocese wherein the burial-ground is situate. It is presumed that this is intended to be done within the time and (so far as may be) in the manner specified in the Act of 52 Geo. III., cap. 146, as above stated. An attestation of the signature of the keeper of the register-book by a churchwarden will not of course be needful, but it should be attested by a respectable witness.

By Sect. 4 of the new Act a penalty, not exceeding £5, is imposed upon any company, body, or persons to whom any burial-ground shall belong, or upon any officer or person

* The form given in paragraph 16 corresponds with the schedule, with slight variations necessary to make it applicable to burials conducted after the manner of Friends.

† See page 297.

appointed to keep the register-book, who shall wilfully fail to comply with any of the provisions of the Act.

By Sect. 5 it is enacted that the register books kept under the Act, or copies thereof, or extracts therefrom, shall be received in all courts, as evidence of the burials entered therein.

And by Sect. 6, the register-books kept under the Act, as to searches therein and copies thereof and extracts therefrom, are made subject to the regulations of the Act (6 & 7 Wm. IV. cap. 86), which enacts that every rector, etc., who shall have the keeping of any register-book of burials, shall at all reasonable times allow searches to be made of any register-book in his keeping, and shall give a copy, certified under his hand, of any entry or entries in the same, on payment of the following fees: viz. for every search extending over not more than one year, one shilling, and sixpence additional for every additional year, and two shillings and sixpence for every single certificate.

16. In obedience to this Act, Monthly Meetings are to provide a separate register-book and to appoint a keeper of the same for each burial-ground, although there will be no objection to the same person being so appointed for several burial-grounds where that may be found the most convenient course.

Register to
be kept and
returns
made.

The register-books are to contain the particulars and to be in the form following, and each entry is to be signed by the keeper of the register.

Name.	Abode.	When buried.	Age.
Thomas Jones .	High Street, Bedford .	4 mo. 29 .	About 80
No. 1. Signed,—	William Thomas, Keeper	of the Regi-	ster Book.

The copies to be made for transmission to the Registrar of the Diocese shall be verified by a declaration in the following form, written immediately after the last entry, signed by the keeper of the register-book, and attested by one witness, viz. :—

I, A. B., Keeper of the Register-book of Burials in the Burial-ground of the Society of Friends at....., in the parish of....., in the county of....., do hereby declare that the writings hereto annexed, purporting to be copies of the several entries contained in the Register-book of Burials in the Burial-ground aforesaid, from the 1st day of the First Month to the 31st day of the Twelfth Month, 18....., both inclusive, are true copies of all the several entries in the said Register-book for the period aforesaid, and that no other entry during such period is contained in such book, and that all such entries are truly made according to the best of my knowledge and belief.

Witness,

C. D.

Signed,

A. B.

Monthly Meetings should require a report annually, from the keepers of register-books of burials, that the register-books have been regularly kept, and that copies of the entries have been duly transmitted to the Registrar of the Diocese, as required by law.

Register-books, and blank forms on parchment for making the returns to the Registrar of the Diocese, can be obtained from the Recording Clerk, No. 12, Bishopsgate Street Without, London, E.C.

CHAPTER XVI.

REMOVALS.

1. WE feel it our concern to caution Friends to be very circumspect how they remove themselves and their families from the places of their residence, and to give close attention to the pointings of Divine wisdom, and also timely to consult experienced Friends, previously to their resolving to change their situation. 1784. P. E. 1833. 1861. Counsel.

2. In choosing a place of residence, its distance from one of our meeting-houses should be an important consideration: many have greatly suffered from settling in places where they have been in great measure deprived of the privileges attaching to association and meeting for worship with their fellow-members. 1883.

3. In view of the importance of an early intimation of the removal of our members from a Monthly Meeting, without the delay sometimes unavoidable in the issue of a regular Certificate of Removal, it is directed that information of the removal of a member from the compass of any Monthly Meeting be promptly given, either by the removing party or by any Friend knowing the fact, to the Clerk of such Monthly Meeting, who shall immediately forward to the Clerk of the Monthly Meeting into which the removal has taken place, the name and new address of the Preliminary
Notice of
removal.

removing member in the form following. The issue of such notice shall in each case be reported by the Clerk to his own Monthly Meeting at its next sitting. The regular Certificate of Removal should follow with as little delay as possible.

Form of Preliminary Notice of Removal.

To the Clerk of.....Monthly Meeting.

*....., a member^a of this Meeting, has removed^b
..... to, in the compass of yours.*

The kind Christian interest of Friends in the neighbourhood is requested.

Signed.....,

Clerk of.....Monthly Meeting.

.....of.....month, 18.....

^a Or *attender* as the case may be.

^b Add, if needful, *with his wife and family*, or as the case may be.

The Clerk of the Monthly Meeting into which the removal has taken place shall, on the receipt of such Preliminary Notice, at once forward the information to some suitable Friend or Friends in the particular Meeting concerned, so as to bring the removing party forthwith under the kind notice of the Friends of his new Meeting.

Such Preliminary Notice does not make the person removing a member of the Monthly Meeting into which he or she has removed. In order to bring attenders of our meetings not in membership, who move from one place to another, under the kind notice of Friends in the neighbourhood to which they remove, notices in this form may be issued in the case of such persons. 1875. 1883.

4. All Friends removing from one Monthly Meeting to another are to have Certificates of Removal from the Monthly Meeting of which they are members, recommending them to that into the compass of which they

Form may be
used for non-
members.

are removed ; and it is considered as obviously of importance that such recommendation should take place without any unnecessary delay, in order that the individuals may come under the early notice and oversight of the Meeting within the district in which they are residing. If, on removal, any Friend does not himself apply for a Certificate of Removal, the Monthly Meeting from which he is removed is to recommend him without such application. In case this should be omitted for the space of three months, the Monthly Meeting into which such Friend is removed is at liberty to apply for a Certificate of Removal ; and any Monthly Meeting, to which an application of this kind shall be made, is to comply therewith, or assign sufficient reasons for not doing so.

5. Before issuing a Certificate of Removal, Monthly Meetings are, except in the case of a young person under or about the age of sixteen years, to make Procedure. a suitable appointment of Friends, for the purpose of inquiry respecting the conduct of the person removing. Such inquiry is also to extend to the situation of the party with respect to pecuniary circumstances, so that care may be effectually taken not to proceed to a recommendation if the individual removing has disreputably omitted to discharge, or to make proper arrangements relative to, his just debts : after such inquiry has been made, and after report thereon, the Monthly Meeting shall, unless anything appear in the conduct (including that which relates to pecuniary engagements) of the party removing, to require its notice of him as a delinquent, proceed to issue a Certificate of Removal on his behalf.

6. The Women's Monthly Meeting is to join in Certificates of Removal for women Friends, when about to In case of women. be recommended with their husbands. In such cases (unless the matter be attended to in joint conference of men and women), the Women's Monthly Meeting, on notice from the Men's Meeting, is to appoint one or two of

its members to make the necessary inquiry, and to report the result thereof to the Friend or Friends appointed to inquire by the Men's Meeting. But when it may appear proper to issue a Certificate of Removal on behalf of a woman Friend other than as above, the Women's Meeting (unless the matter be attended to in joint conference as aforesaid) is to appoint two of its members to make the needful inquiry. If no obstruction arise, the Friends so appointed are to prepare a Certificate of Removal, agreeably to the rules for removals, which, after being read and approved in the Women's Meeting, and signed by their Clerk, is to be sent to the Men's Meeting, for its approbation, and to be recorded and signed by their Clerk, by whom it is to be forwarded.

7. Certificates of Removal are to be in one or other of the following forms :—

Forms of Certificate of Removal.

To Monthly Meeting of Friends.

Dear Friends,

A. B., a member of this Meeting, has removed to (a)....., in the compass of yours, and, upon inquiry made relative to his conduct and respecting debts, nothing appears to prevent the issuing of a certificate on his behalf : we therefore recommend him to your Christian care, and remain with love,

Your Friends.

Signed in and on behalf of..... Monthly Meeting, held at, the of month, 18.....

J. K., Clerk.

(a) Here insert the residence of the party removed.

. If the certificate respects a female, add :—

Signed in and on behalf of the Women's Monthly Meeting.

L. M., Clerk.

A wife is to be included in the same Certificate of Removal with her husband : children under the age of sixteen

years (or about that age, at the discretion of Monthly Meetings) are, on removal with their parents, to be also recommended without separate Certificates of Removal. In the case of a wife, and of children as thus pointed out, a Certificate of Removal is to assume this form :—

A. B., and C. his wife, members of this Meeting, have removed to....., in the compass of yours, and upon inquiry made relative to their conduct and respecting debts, nothing appears to prevent the issuing of a certificate on their behalf: we therefore recommend them to your Christian care, with their children, D., E., F., etc.; and remain, etc.

For a young person under the age of sixteen years (or about that age, at the discretion of Monthly Meetings), who, in consequence of separately removing, or from any other cause, is the sole subject of a Certificate of Removal, the following form may suffice :—

A. B., a minor, a member of this Meeting, has removed to....., in the compass of yours, and nothing appears to prevent the issuing of a certificate on his behalf: we therefore recommend him to your Christian care; and remain, etc.

If a Friend, on whose behalf a Certificate of Removal is issued, is an acknowledged Minister, information thereof is to be included in the Certificate. The same course is to be pursued in the case of an Elder, if the removal be into another Monthly Meeting within the limits of the same Quarterly Meeting.

The signature of the Clerk or Clerks is to be considered as sufficiently authenticating a Certificate of Removal. If the Certificate of Removal be addressed to any Monthly Meeting in America, it is to be countersigned by one of our correspondents in London for the Yearly Meeting of which the said Monthly Meeting forms a part.

In all cases Certificates of Removal are to be accompanied

by the address of a Friend to whom the acknowledgment of its acceptance may be sent.

8. On receiving Certificates of Removal, Monthly Meetings are to appoint a few Friends to visit the persons recommended. In the case of a woman Friend, this appointment is to be made by the Women's Monthly Meeting on receiving the Certificate of Removal, which is to be sent to them by the Men's Meeting, unless the matter be attended to in joint conference.

This visit, it should be borne in mind, will furnish occasion for encouraging the appearances of good, as well as of advising against those of a contrary tendency; and may be the introduction to an acquaintance fruitful of future advantage; an advantage which may, in an especial manner, prove a blessing to such of the younger part of our Society as are placed in exposed situations, if they should thus obtain the kind and watchful care and counsel of judicious Friends.

9. On accepting a Certificate of Removal, either upon receiving the report of such a visit or previously, an acknowledgment is to be transmitted to the Monthly Meeting which issued it, in the following form:—

Form of Acknowledgment.

To the Monthly Meeting of.....

We hereby inform you of our acceptance, this day, of your certificate on behalf of....., dated the..... of..... month, 18.....

Signed in and on behalf of.....Monthly Meeting, held at....., the.....of.....month, 18.....

A. B., Clerk.

10. If the Monthly Meeting receiving a Certificate of Removal shall find that the party recommended is not resident within its district, it may forward the

Certificate of Removal to any other Monthly Meeting, within the compass of which he does reside, informing the recommending Monthly Meeting thereof. But if this be not done, or if, on any ground, the Monthly Meeting receiving a Certificate of Removal shall deem the same improper to be accepted, it shall return such Certificate of Removal to the Monthly Meeting issuing it, and state the reason. Such information, or return and statement, is to be sent with as little delay as possible. Should delay occur, the Clerk of the issuing Monthly Meeting is to write to the Clerk of the Monthly Meeting to which the Certificate of Removal has been forwarded, drawing attention to the delay, and requesting information of its acceptance, or the reasons for its non-acceptance.

11. Upon the acceptance of a Certificate of Removal, a Friend becomes a member of the accepting Monthly Meeting. Effect of acceptance.

12. In the case of a Friend removing to America, on whose behalf no acknowledgment of the acceptance of his Certificate of Removal is received within six months from the date of issue, the Clerk shall write again to the Clerk of the American Meeting; and if no reply is received within a period of twelve months from the date of issue, the removal is to be deemed to be completed, and the name removed from the list of the recommending Monthly Meeting. The Friend recommended should be informed thereof when practicable. Removals to America.

13. The following are the arrangements in respect to Certificates of Removal between Monthly Meetings in this country, and the Meetings for Discipline in Tasmania, Victoria, and South Australia. Removals to and from Australia.

a. Every Friend going from Great Britain, with the intention of residing within either of the three colonies above

mentioned, is to be recommended by certificate to the Meeting for Discipline of such colony. The Certificate of Removal is in all cases to be forwarded by the regular mail, addressed to one of the correspondents.

- b. On the acceptance of such Certificate of Removal, the individual in question is to cease to be a member of the recommending Monthly Meeting in Great Britain.
- c. The Australian Meeting for Discipline, under either of the following circumstances, is to be at liberty to return Certificates of Removal :—first, the individual failing, within a reasonable time after his arrival, to place himself in communication with the members of the Meeting ; secondly, his settlement at such a distance from it as to preclude the possibility of that degree of intercourse without which Christian care and interest cannot be availingly exercised.
- d. In the event of the occurrence of the first-named contingency, the recommending Monthly Meeting is to be at liberty, in the exercise of its discretion, and after giving due notice, when practicable, to the individual, to discontinue him as a member of our religious Society.
- e. In the event of the second contingency, the person removed is to remain a member of the recommending Monthly Meeting in Great Britain, so long as he maintains a satisfactory correspondence with that Meeting. But, in the event of his ceasing to correspond, or of his communications being of an unsatisfactory character, the Monthly Meeting is to be at liberty, in the exercise of its judgment, and after notice being given, when practicable, to the individual, to discontinue him as a member of our religious Society.
- f. In the event of a member of any of the three Meetings aforesaid removing to Great Britain, furnished with a properly authenticated Certificate of Removal addressed to a Monthly Meeting in this country, he is, on the

acceptance of his Certificate of Removal, to become a member of such Monthly Meeting.

14. The preceding paragraph 13e also applies to the case of a Friend removing to any part of the world outside the limits of any Yearly Meeting or Monthly Meeting.

15. In order to diminish the time occupied by routine business in the larger Monthly Meetings, it is desirable for such Meetings generally to adopt the plan of recording the removals of members into and out of the Meeting, in separate books ruled in columns for the purpose, and in other ways to abbreviate as far as practicable the proceedings relative to removals. 1833. 1860. 1865. 1875. 1882. 1883.

Separate
books for
record of
removals.

CHAPTER XVII.

ARBITRATION AND COMMITTEES ON LEGAL PROCEEDINGS.

1. It is advised that, in all cases of controversy and difference, the persons concerned therein either speedily ^{Arbitration} ^{advised.} compose the difference between themselves, or make choice of some faithful, unconcerned, impartial Friends to determine the same; and that all Friends take heed of being parties with one or another. 1692. P. E. 1833.

2. Let Friends everywhere be careful that all differences about outward things be speedily composed, either between themselves, or by Arbitrators; and it would be well that Friends were at all times ready to submit their differences, even with persons not of our religious persuasion, to arbitration, rather than to contend at law. "Hear the causes between your brethren, and judge righteously between every man and his brother, and the stranger that is with him." 1737. 1833.

3. It is the advice of this Meeting, that persons differing about outward things do, as little as may be, trouble Ministering Friends with being Arbitrators in such cases. 1697.

GENERAL REGULATIONS.

4. If any Friend shall refuse speedily to end a difference in which he is a party concerned, or to refer it as before advised, or shall fail to appoint an Arbitrator within the period of one month after notice in writing so to do has been given him by the Overseers or other Friends who have given advice on the subject (they being of opinion that such case of difference should be referred to arbitration, and having unavailingly endeavoured to effect the same), the case should then be reported to the Monthly Meeting to which the Friend belongs. If such Meeting is also of the judgment that the case ought to be so referred, and the Friend shall still refuse to refer it, or fail to appoint an Arbitrator without further delay, the Monthly Meeting, after the exercise of due care, and with a just regard to the interest of all parties, is to express its disunity with his conduct, and may proceed to disown him as a member of our Society.

Procedure
on refusal
to refer.

5. When cases of difference are referred, and judgment and award are made, signed, and given thereupon, the parties concerned are to stand to and perform the said award; and, if any one shall refuse so to do, the Monthly Meeting to which such person belongs, upon notice thereof to them given, shall admonish him thereunto; and if, after admonition, he persist to refuse, the Meeting may then proceed to disownment.

On refusal to
obey award.

6. This Meeting concludes, with respect to the appointing of Arbitrators in cases of differences between Friends, that a person, or persons, not of our religious Society may be chosen to the office, if both parties unite in agreeing thereto. The concurrence of the Overseers, or of the Monthly Meeting, is also to be had,

Non-mem-
bers as
arbitrators.

if the case is under their or its notice. It is, however, the judgment of this Meeting, that the long-established practice of confining the choice to Friends should, as much as circumstances will admit, be still observed.

7. Where cases arise in which it may be needful for proceedings at law to be taken, the approval of a Committee on Law Proceedings* is to be obtained before proceedings are begun. If all the parties are members of the same Quarterly Meeting, the Committee of that Meeting is to be the approving one; if not, the approbation is to be obtained of all the Committees of the respective Quarterly Meetings of which any one individual on either side is a member. Any such Committee is to be summoned, in the cases under this regulation, at the instance of either party, by any one of its members; and not less than three are to be competent to act.

8. If, however, any Members of our Society, after having contracted debts, or otherwise become legally responsible, should prove so unworthy as to remove themselves, or to remove or appropriate property or effects, or to act in any other way inconsistent with justice and fair dealing, permission in writing to take legal proceedings may be granted by any two members of one of the before mentioned Committees, after having together heard the circumstances of the case, and being unitedly satisfied that it is one which does not admit of delay.

9. It is the sense and judgment of this Meeting that, if any member of our Society shall sue, or implead at law any other member thereof (except under permission granted as provided in the two preceding regulations), such person ought to be dealt with for

* See under Quarterly Meetings, p. 191.

the same by the Monthly Meeting to which he belongs; and, if he shall not give satisfaction to such Meeting for such his disorderly proceeding, that then he may be disowned. Or, if the party so sued, taking with him one or two Friends to the person who goes to law, shall complain thereof, the said person shall be required immediately to stay proceedings; and, if he does not comply with such requisition, the Monthly Meeting to which he belongs may disown him, if the case require it.

10. This Meeting is of the judgment, that the rules for the settlement of differences about property are not to be considered as binding upon trustees or executors acting for others, in the performance of their duties as such; nor upon any Friends acting on behalf of, and so as to incur a legal responsibility to, persons not of our religious Society.

Rules not
binding on
trustees.

11. Matters of defamation are not subjects to be arbitrated, until the defamation is proved, as well as the fact that some injury is sustained by the defamed in his trade or property; and in that case the damage should be submitted to arbitration. 1697. 1782. 1828. 1833. 1860. 1883.

Defamation.

12. Every arbitration shall be conducted in the following manner:—

Mode of
conducting
arbitration.

a. Each party having chosen one or two indifferent, impartial and judicious Friends, those so chosen are to agree upon a third, or a fifth Friend (unless the parties first agree in the nomination), whose name is to be inserted with the others in the bonds of arbitration, or other written agreement.

b. The Arbitrators so appointed, or the majority of them, are to fix the time and place of their Meeting.

- c. The Arbitrators are not to consider themselves as advocates for the party by whom they are chosen, but as men whose incumbent duty it is to judge righteously, fearing the Lord. They are to shun all previous information respecting the case, that they may not become biassed in their judgments before they hear both parties together.
- d. The parties are to enter into written engagements, or, if either of them require it, into bonds in the usual form, to abide by the award of the Arbitrators, or of a majority of them, to be made in a limited time.
- e. Every meeting of the Arbitrators is to be made known to the parties concerned, until they have been fully heard; and there are to be no separate, private meetings between some of the Arbitrators, or with one party separate from the other, on the business referred to them; and no representation of the case of one party, either by writing or otherwise, is to be admitted, without its being fully made known to the other, and, if required, a copy is to be delivered to the other party.
- f. The Arbitrators are to hear both parties fully, in the presence of each other, whilst either hath any fresh matter to offer, until a certain time to be limited by the Arbitrators. Let no evidence or witness be withheld or rejected.
- g. If there should appear to the Arbitrators, or to one or more of them, to be any doubtful point of law, the majority of them are to agree upon a case, and consult counsel thereupon. The Arbitrators are not required to express in the award the reasons for their decision. One copy of the award signed by the Arbitrators is to be delivered to each party.
- h. Arbitrators are to propose to the parties that they should give an acknowledgment in writing, before the award be made, that they have been fully and fairly heard. 1782. 1833. 1883.

CHAPTER XVIII.

APPEALS.

1. DEAR FRIENDS, in the spirit of the Gospel, which is peace on earth and good-will to all men, labour to maintain the discipline of the church ; wherein you will be favoured with wisdom, prudently to determine the affairs that may come before you, and be instrumental to prevent appeals from coming to this Meeting ; which tend to prolong it, and give uneasiness to Friends. 1736.

APPEALS TO QUARTERLY MEETINGS.

2. If any person shall, after a final decision in his case by any Monthly Meeting (which final decision, where disownment takes place, is the issuing of a minute or testimony against him), think himself injured or aggrieved by its proceedings in the case, he may appeal to the Quarterly Meeting of which such Monthly Meeting forms a part. Notice of such intended appeal is to be given, in writing, to the Monthly Meeting, within three months after such decision is communicated by or on behalf of such Meeting to the party concerned ; or if, because the party could not be found, or by reason of his having left the kingdom, the decision has not been so communicated, then within two years, at the furthest, after the issuing of it.

Appeals
against
Monthly
Meetings :
time for
appealing.

3. The appeal is to be brought to the first or second Quarterly Meeting which occurs after the Monthly Meeting immediately succeeding that at which the notice above mentioned has been given. In the notice, the appellant shall specify to which of the two he means to present his appeal. If he has made choice of the first, and circumstances should arise to prevent him from pursuing his intention, he is at liberty to bring the appeal to the second Quarterly Meeting, provided that, previously thereto, he renew his notice to the Monthly Meeting. The Monthly Meeting receiving notice of appeal, as first mentioned, shall appoint respondents to act on its behalf, and shall inform the appellant that an appointment has been made. If, in the judgment of the Monthly Meeting, such notice of appeal be given before a final decision in the case, the Monthly Meeting, instead of appointing respondents, is to send forward to the Quarterly Meeting a minute, stating that a final decision has not been given in the case, and that consequently the appellant has no right of appeal; which minute the Quarterly Meeting shall, without entering into the case, record as its judgment. But, after the final decision of the case, the Monthly Meeting shall not be at liberty to omit or delay the appointment of respondents, either because it does not deem the case one that admits of appeal, or on any other ground.

4. The appeal, in writing and sealed up, is to be delivered to the Clerk of the Quarterly Meeting for the time being, soon after the representatives are called over, with an endorsement simply specifying the appellant, his assistant, or assistants (if any are intended), the Meeting appealed against, and that appealed to. The endorsement shall be read, and also the minute of the Monthly Meeting appointing respondents to act on its behalf. But, if no respondents have been appointed, nor any minute

produced from the Monthly Meeting informing the Quarterly Meeting that a final decision has not been given in the case, the Quarterly Meeting, without appointing any committee or otherwise entering into the case, shall direct the Monthly Meeting to make the necessary appointment, in order to the appeal being heard at the ensuing Quarterly Meeting. If, at the ensuing Quarterly Meeting, no appointment of respondents is reported, the Quarterly Meeting, without entering into the case, is at once to record a reversal of the decision appealed against.

5. Unless an appeal relate to matter of faith and doctrine, and unless the Quarterly Meeting is satisfied thereof, ^{Appeal} and also decides that, without any previous refer- ^{committee.} ence, it should be heard in the Meeting itself, such Meeting shall, when any appeal is so brought as above, proceed to nominate a committee of twelve disinterested Friends, to hear the same, and judge thereof; the appellant, and the assistant or assistants of an appellant, and the respondents, having withdrawn previously to such nomination. No member of a Monthly Meeting appealed against is to be at liberty to take any part in nominating the committee of the Quarterly Meeting.

6. After the nomination has taken place, the appellant and respondents are to be called in, the names of the proposed committee are to be read in their ^{Power to} presence, and each party is to be allowed (after ^{object to} ^{members of} ^{committee.} having had the opportunity, if desired, of withdrawing a short time for consultation) to object to any of the committee, not exceeding three. In objecting, no cause shall be assigned. The places of the Friends who have been thus objected to shall be supplied by a fresh nomination; which nomination shall be final.

7. The appointment of the committee being completed,
 Time of a time and place shall be fixed for their meeting,
 hearing. of which due notice is to be given to the parties
 concerned. On the principle of the importance of promoting
 the speedy settlement of differences, the time shall be as
 early an one as can with convenience be chosen.

8. The committee, not less than ten of whom are to be
 Appeal on a quorum, shall, when met, proceed upon the
 faith and business referred to them, by opening and reading
 doctrine may the appeal in the presence of the appellant and
 be heard in the Meeting. respondents. In case an appeal referred to a
 committee be found by them to relate to faith and doctrine,
 the committee shall, without proceeding further, report
 accordingly to the Quarterly Meeting, that the said Meeting
 may decide whether the appeal shall be heard in the Meeting
 itself, or be again referred to the committee.

9. In all appeals heard by a committee of a Quarterly
 Procedure in Meeting, the appellant shall, after the appeal has
 committee. been read, be heard in support thereof, and after-
 wards the respondents in reply, each party in the presence
 of the other, until both have been fully and fairly heard;
 after which the parties are to withdraw previously to the
 committee's deliberation on the case.

10. When, in the committee, the whole or the greater
 Report. part of the members present (such members pre-
 sent not being less than the quorum) have agreed
 in a judgment on the case, a report in writing shall be
 prepared, which is to be signed, as the report of the com-
 mittee, by those so uniting in judgment. If the members
 so present as above are equally divided in judgment, the
 committee shall report in favour of the appealing party. The
 committee shall not be expected to assign any reasons for the
 judgment expressed in their report; and it is recommended

that the purport of it be simply the confirming or annulling of the decision of the Monthly Meeting.

11. The committee shall give notice in writing to both parties of the time when it is intended to deliver the report, which is to be at an adjournment of the Quarterly Meeting, or at the next Quarterly Meeting in course. Notice of report.

12. The report of the committee shall be read in the Quarterly Meeting, in the presence of both parties, if they incline to attend; and, except when the circumstance occurs which forms the subject of the next succeeding rule, and with the exception also of such appeals relating to faith and doctrine as may come to be opened in the Quarterly Meeting itself, according to the liberty hereafter given (see Rule 14), the judgment expressed in any such report shall be recorded as the decision of the Quarterly Meeting in the case. Decision of Quarterly Meeting.

13. If, in the case of an appeal not relating to faith and doctrine brought by an individual in consequence of his disownment, the report of the committee confirmatory of the judgment of the Monthly Meeting be signed by less than eight of its number, such judgment is to be reversed. Eight must join in confirming a disownment.

14. The report of any committee expressing a judgment on the merits of an appeal relating to faith and doctrine may be objected to by the party against whom it is given, and such party may require the case to be heard by the Meeting itself. Decision of committee on faith and doctrine may be objected to.

15. Whenever an appeal relating to faith and doctrine comes to be heard in the Quarterly Meeting itself, the following regulations are to be observed:— Procedure on appeal heard in Quarterly Meeting.

- a. The appeal is to be read in the presence of both parties, and the appellant shall then be heard in support of the same, and afterwards the respondents in reply, each party in the presence of the other, until both have been fully and fairly heard.
- b. In stating and replying, no persons are to be permitted to speak on the case but those who, as or for the appellant and as respondents, are immediately concerned in the appeal; except that any Friend (not being a member of a Monthly Meeting concerned in the appeal, or of a committee that may have heard it and reported a judgment on the merits thereof) who may apprehend it proper for a question to be put to either party, shall have the liberty of requesting that it may be done through the Clerk.
- c. The parties immediately concerned in the appeal shall withdraw previously to the Meeting's deliberation on the case; and after they have so withdrawn, or during their absence in consequence of any prior withdrawing, no member of a Meeting concerned in the appeal, or of a committee that may have heard it and reported a judgment on the merits thereof, is to be allowed to speak on the subject before the Meeting.
- d. When the Meeting has come to a conclusion in the case, its decision shall be entered on the minutes, and then the parties are to be at liberty to come in again and hear it read.

16. In all cases, a copy of the minute of the Quarterly Meeting, recording its decision in the case, shall be sent to each party.

Report to
parties.

17. Should any Quarterly Meeting be unable to appoint, on an appeal, a committee of disinterested Friends to the number of twelve, such Quarterly Meeting shall, after making

its own appointment, apply to some neighbouring Quarterly Meeting for such an addition as may be necessary to complete the number; in which case notice is to be given to the appellant and respondents of the intended application, that they may have the opportunity of attending such neighbouring Quarterly Meeting, and exercising (according to Rule 6) their right of objection, if such right has not been before exhausted. And such Meeting is to be informed by the applying Quarterly Meeting whether any and what right of objection remains to the respective parties.

(See also General Regulations relating to Appeals, p. 325.)

APPEALS TO YEARLY MEETING.

18. If any person shall think himself injured or aggrieved by the judgment of any Quarterly Meeting given against him, he may appeal from such judgment to the Yearly Meeting; in which case notice in writing of his intention to appeal is to be given by him not later than to the second Quarterly Meeting after that at which such judgment has been recorded.

19. A Quarterly Meeting receiving such notice shall appoint respondents to act on its behalf, and shall inform the appellant that an appointment has been made. But, if notice of appeal be given to a Quarterly Meeting relating to a case in which the said Meeting has been informed, by minute of the Monthly Meeting concerned, that a final decision has not been given, the Quarterly Meeting, instead of appointing respondents, is to send forward to the Yearly Meeting a minute stating that a final decision has not been given in the case, and that consequently the appellant has at that time no right of appeal; which minute the Yearly Meeting shall, without entering into the case, record as its judgment. But no Quarterly

Meeting shall be at liberty to omit the appointment of respondents on any other ground.

20. If any person having given notice of his intention of appealing is prevented from bringing his appeal to the Yearly Meeting immediately succeeding such notice, he may continue his appeal to the next following Yearly Meeting, on renewing his notice in writing to the Meeting appealed against, at any time preceding the second Yearly Meeting. In this case, however, the appeal shall not be received unless satisfactory reasons for the delay be stated to the Yearly Meeting, or to its committee on the appeal.

21. The appeal, in writing and sealed up, is to be delivered to the Clerk for the time being before the close of the first sitting of the Yearly Meeting, with an endorsement simply specifying the appellant, his assistant or assistants (if any are intended), the Meeting appealed against, and that appealed to. The endorsement shall be read, and also the minute of the Quarterly Meeting appointing respondents to act on its behalf.

22. An appeal having been delivered in, the representatives are to meet at the close of the first sitting of the Yearly Meeting, and a committee shall be by them nominated to hear and judge of the appeal, agreeably to the following regulations.

23. The committee shall consist of one representative from each Meeting in Great Britain represented in the Yearly Meeting, with the exception of the Meeting against which the appeal is brought, and of any Meeting appealing, or to which belongs a subordinate Meeting appealing; the representatives of which excepted Meeting or Meetings shall withdraw previously to the nomination.

If there be two appeals, the committee thus selected shall be considered as also nominated to hear the second, with similar exception as is provided with regard to the first; and with the addition of a representative from the Meeting, or each of the Meetings, before excepted; and so on for any number of appeals.

24. After the nomination has taken place, the appellant and respondents in each case of appeal are to be called in, the names of the proposed committee are to be read in their presence, and each party is to be allowed (after having had the opportunity, if desired, of withdrawing a short time for consultation) to object to any of the committee, not exceeding six respectively, but shall not assign any cause for such objection; after which they are to withdraw. Any of the committee so objected to, shall be set aside, but only as to that particular appeal. Their places are to be supplied from the other representatives of the Quarterly Meetings to which they respectively belong; but in case of there being no representative left from any such Quarterly Meeting, the deficiency shall be made up by nominating one Friend out of each such Meeting in alphabetical order, that has not fewer than four representatives present, beginning, at any future time, with the next Meeting in rotation. And any or all of those nominated in the stead of others first selected and set aside, as above mentioned, shall themselves be liable to be objected to by either party; in which case a further nomination to supply their places shall be made in like manner as before; but this third is to be a final nomination.

25. The committee or committees thus nominated shall be reported to the Yearly Meeting at its second or third sitting, when all appeals are to be delivered to the committee or committees, in order to be immediately

proceeded on ; not less than three-fourths of the number appointed for a particular appeal being at any time present thereon.

26. All appeals are to be opened and read in the presence of the respective appellants and respondents. In case an appeal shall be found to relate to matter of faith and doctrine, the committee shall, without proceeding further, report accordingly to the Yearly Meeting ; that the said Meeting may decide whether to proceed to hear the appeal in the Meeting itself, or to refer it again to the committee.

Appeals on faith and doctrine may be heard by Yearly Meeting.

27. In all appeals heard by a committee of the Yearly Meeting, the appellant shall, after the appeal has been read, be heard in support thereof, and afterwards the respondents in reply, each party in the presence of the other, until both have been fully and fairly heard ; after which the parties are to withdraw previously to the committee's deliberation on the case.

Procedure in committee.

28. When, in the committee, the whole or the greater part of the members present (such members present not being less than the quorum) have agreed in a judgment on the case, a report in writing is to be prepared, which is to be signed, as the report of the committee, by those so uniting in judgment. If the members so present as above are equally divided in judgment, the committee shall report in favour of the party originally appealing. The committee shall not be expected to assign any reasons for the judgment expressed in their report, and it is recommended that the purport of it be simply the confirming or annulling of the decision of the Quarterly Meeting.

Report.

29. The committee shall give notice in writing, to both parties, of the time when it is intended to deliver in their report. Notice of report.

30. The report of the committee shall be read in the Yearly Meeting in the presence of both parties, if they incline to attend; and, except when the circumstance occurs which forms the subject of the next succeeding rule (Rule 31), and with the exception also of such appeals relating to faith and doctrine as may come to be opened in the Yearly Meeting itself, according to the liberty hereafter given (Rule 32), the judgment expressed in any such report is to be recorded as the decision of the Yearly Meeting in the case. Decision of Yearly Meeting.

31. If, in the case of an appeal not relating to faith and doctrine, in which the disownment of an individual is involved, the report of the committee, confirmatory of the disownment, be signed by less than two-thirds of its number, the individual is to be reinstated in membership. Two-thirds of committee must join in confirming a disownment.

32. The report of any committee expressing a judgment on the merits of an appeal relating to faith and doctrine may be objected to by the party against whom it is given, and such party may require the case to be heard by the Meeting itself. Decision of committee on faith and doctrine may be objected to.

33. Whenever an appeal relating to faith and doctrine comes to be heard in the Yearly Meeting itself, the following regulations are to be observed:— Procedure on appeal heard in Yearly Meeting.

a. The appeal is to be read in the presence of both parties, and the appellant shall then be heard in support of the same, and afterwards the respondents in reply,

each party in the presence of the other, until both have been fully and fairly heard.

- b. In stating and replying, no persons are to be permitted to speak on the case, but those who, as or for the appellant, and as respondents, or as original appellant, are immediately concerned in the appeal; except that any Friend (not being a member of a Quarterly Meeting concerned in the appeal, or of a committee that may have heard it, and reported a judgment on the merits thereof) who may apprehend it proper for a question to be put to either party, shall have the liberty of requesting that it may be done through the Clerk.
- c. The parties immediately concerned in the appeal shall withdraw previously to the Meeting's deliberation on the case, and, after they have so withdrawn, or during their absence in consequence of any prior withdrawing, no member of a Meeting concerned in the appeal, or of a committee that may have heard it and reported a judgment on the merits thereof, is to be allowed to speak on the subject before the Meeting.
- d. When the Meeting has come to a conclusion in the case, its decision shall be entered on the minutes, and then the parties are to be at liberty to come in again and hear it read.

34. The respondents on behalf of a Quarterly Meeting, in any case of appeal from a Monthly Meeting in which an individual is concerned as original appellant, shall be accompanied by such individual, if he incline to attend; who, so attending, is to have an equal right with them of being heard. If, in the committee of the Yearly Meeting, the decision should be against such respondents, and they should be willing to submit to such decision, the original appellant shall, nevertheless, in appeals relating to faith and doctrine, have such

Right of
original appel-
lant on appeal
to Yearly
Meeting.

right as appellants possess under Rule 32, of requiring that the matter be opened in the Meeting itself; in which case such person is to appear in the character of appellant, and the Friends appointed by the Monthly Meeting in that of respondents.

35. In every case, a copy of the minute of the Yearly Meeting, recording its decision thereon, shall be sent to each party. Report to parties.

36. No appeal that has once been determined by the Yearly Meeting shall be received a second time. No second appeal.

(See also the following General Regulations.)

GENERAL REGULATIONS AS TO APPEALS.

37. The notice to be given to any Monthly or Quarterly Meeting of an intended appeal shall be according to the following form, or in words to the like effect:— Form of notice of appeal.

To the Monthly [or Quarterly] Meeting of....., to be held at, theday ofmonth, 18.....

I hereby give notice that I intend to appeal to the Quarterly Meeting of[or to the Yearly Meeting], to be held at [or in], the.....day of month, 18..... against your decision in my case.

A. B.

38. In all cases of appeal, whether to a Quarterly or to the Yearly Meeting, in which notice and renewed notice shall be given by the appellant, such appellant shall, three weeks at least previously to the time of holding the Meeting specified in the first notice, Notice of postponing appeal.

apprise the Clerk of the Monthly or Quarterly Meeting appealed against, that the appeal is not about to be then brought.

39. If either of the parties concerned in an appeal, when stating or replying to the case, shall digress into irrelevant matter. irrelevant matter, it is recommended that the committee or Meeting before which the appeal is brought, do, through the medium of the Clerk, stop such proceeding, and require that the subject of the appeal be kept to. And no member of a committee or Meeting by which any appeal is heard is to express, in the presence of the parties, any opinion on the subject or subjects at issue.

40. If any member of a committee on an appeal be prevented attending during any part of the time in which the case is proceeded in by the appellant and respondents, he cannot afterwards unite either in the further hearing of the case, or in the deliberation upon it, unless with the previous consent of the appellant and respondents.

41. All committees appointed to hear and judge of an appeal shall, after having had the case duly laid before them, require the parties to sign an acknowledgment that they have been fully and fairly heard ; such acknowledgment to be brought, with the report of the committee, to the Meeting appointing it. If either party refuse to sign an acknowledgment of this tenor, the committee, in making their report, shall give in a statement that the parties have been fully and fairly heard, according to the judgment of at least four-fifths of the members present at the decision ; which statement shall, as to any further procedure in the case, have the same effect as an acknowledgment.

42. If an appellant publish his appeal, or any matter relating thereto, or cause to be published, or be in any way accessory to the publishing of the same, such appeal shall not be received by the Quarterly or Yearly Meeting. And if any Monthly or Quarterly Meeting appealed against, or the respondents appointed on its behalf, publish, or cause to be published, or be in any way accessory to the publishing of, any matter respecting an appeal, such respondents and their constituent Meeting are to be precluded from being heard in defence of the judgment appealed against; the effect of which (provided the appellant has proceeded regularly) shall be a reversal of such judgment.

Appeal
not to be
published.

43. The foregoing rules and regulations are to apply to any Meeting which shall consider itself injured or aggrieved by the decision of any other Meeting.

Appeal by
Meeting
against
Meeting.

44. An appellant shall be allowed to avail himself, throughout the course of prosecuting his appeal, of the aid of one or two members of our Society, in speaking on the case on his behalf, or in otherwise assisting him, or in conducting the appeal in his stead; but the appellant is not to be himself absent, unless from some reasonable cause, approved by the committee or Meeting hearing the appeal.

Assistants.

45. Informalities in procedure, which, in the judgment of at least four-fifths of the members of the committee appointed to hear and judge of the appeal, and present on the occasion, do not affect the merits of the case, shall not necessarily operate to influence the decision of the committee. 1806. 1813. 1815. 1821. 1822. 1833. 1861. 1883.

Mere
informalities
disregarded.

46. By virtue of a minute passed in 1760, Friends in Ireland have no longer any appeal to [this Irish appeals. Yearly Meeting, except in matters of faith and doctrine. 1883.

47. In consequence of the local circumstances of Friends in Scotland, several variations in the foregoing Scotch appeals. rules have been adopted, as applicable to appeals within the General Meeting for Scotland, and from thence to this Meeting.* 1833. 1861.

* The rules thus varied are to be found in the 1834 edition of this work (pp. 16 to 21), except that the first sentence in Rule 12 (p. 20) is now omitted, and that Rule 45 (see above) is made applicable to such appeals.

CHAPTER XIX.

TRUST PROPERTY.

1. THE registration of places of religious worship in England is now regulated by the Act 18 & 19 Vict. c. 81 ; and forms of certificate for the purpose of effecting the registration of our meeting-houses under this Act may be obtained (without payment) upon application to the Superintendent Registrar of births, deaths, and marriages for the district in which the meeting-house is situated.

Registry of
places of
worship.

Such certificate, when properly filled up, is to be delivered in duplicate (accompanied by the payment of a fee of 2s. 6d.) to the Superintendent Registrar, for transmission to the Registrar-General, who, after recording the same, will return one copy to be delivered to the certifying party. A certificate of registry under the seal of the General Register Office may be afterwards obtained from the Registrar-General on payment of a fee of 2s. 6d. And such certificate is to be received in any court as evidence of the facts therein mentioned.

2. Whenever any freehold, copyhold, or leasehold property is newly acquired for meeting-houses or burial-grounds, or for the benefit of Quarterly, Monthly, Preparative, or other Meetings, or for any other charitable purpose under the care of Friends, the trusts should be declared, either in the deed or instrument of conveyance,*

Conveyance
of trust
property.

* Forms of clauses applicable to the conveyance of freehold, copyhold, and leasehold property respectively, are now printed separately, and kept by the Recording Clerk in London for the use of Friends. There is considerable advantage in uniformity being observed in all such trusts.

or in a contemporaneous separate deed or instrument; care being taken that the formalities prescribed by the Mortmain Act and other Acts relating to the conveyance of land to trustees for charitable purposes are strictly complied with.*

3. Whenever an appointment of new trustees of any real or personal property belonging to or under the direction or care of a Quarterly, Monthly, Preparative or other Meeting, may become desirable, either from reduction of the number of the existing trustees, who are solvent members of our Society and resident within the United Kingdom, to two, or from other circumstances, it is recommended that such appointment be speedily made, and the trust property legally transferred accordingly. Of course this recommendation is not to interfere with any special provision for appointing trustees made at the original creation of the trust.

In transfers to new trustees, the forms referred to in the note (p. 328) may in general be used. But where there has been any previous declaration of trust, especial care should be taken not in any way to alter the trust. In these cases the forms must only be followed so far as the circumstances will properly admit.

The formalities required by the Mortmain Acts above referred to are not necessary on transfers to new trustees.

4. Care is to be particularly taken that all title-deeds and writings relating to meeting-houses, burial-grounds, and trust property of any kind held for the use of any part of the Society, as well as all deeds and records relative to donations and legacies, be deposited in a place of security, free from damp and from

* See 9 Geo. II. c. 36; 24 Vict. c. 9; 25 Vict. c. 17; 26 & 27 Vict. c. 106; 27 & 28 Vict. c. 13; 29 & 30 Vict. c. 57; 31 & 32 Vict. c. 44; 35 & 36 Vict. c. 24, s. 13; 36 & 37 Vict. c. 50; 45 & 46 Vict. c. 21.

danger by fire; and that the custody of them be entrusted to two or more Friends appointed for the purpose. It is suggested that, where practicable or convenient, the title-deeds of such property situate within the limits of any one Quarterly Meeting be deposited (under the direction of the said Meeting) in the most suitable and, as far as practicable, central place, combined with security; that it may be more generally known where they are to be met with.

Monthly Meetings are to take care that a correct account of the nature of all trusts, with the names of the trustees of such real or personal property as they are entrusted with or entitled to, be recorded in a book kept for that purpose; in which should be inserted the place of deposit of the title-deeds of such property. In all cases of legacies or donations, copies of the wills, or of the clauses of the wills, with the date of probate and of the deeds of gift, are, as far as practicable, to be procured and carefully recorded in the said book.

5. Monthly Meetings are to exercise due care that all legacies and donations be properly secured and duly applied, according to the directions of the testators and donors: and, in order that the appropriation of these, as well as of all other trust funds under the care of Monthly Meetings, may be duly attended to, distinct accounts are to be regularly kept of the receipts and expenditure thereof; which accounts are to be annually examined by the Monthly Meeting, or a committee appointed by it, when the list of trustees is to be read over with reference to the advice given in p. 330 as to the appointment of new trustees.

Accounts.

6. Monthly Meetings are to furnish the Quarterly Meetings of which they form parts with a brief account of the nature of the trusts and the names of the trustees of the real and personal property possessed by them; and also to transmit from time to time

Reports to
superior
meetings.

accounts of any additions thereto or alterations therein. Quarterly Meetings are to record such accounts in a proper book, with an index; and the names of the trustees are to be annually examined by or on behalf of the Quarterly Meeting.

Where the trust property belongs to or is under the care of Preparative or Particular Meetings, the Monthly Meeting is to exercise a general superintendence over them, in conformity with the spirit of the foregoing provisions.

Where the trust property belongs to or is under the care of Quarterly Meetings, they are to conform to the foregoing regulations so far as applicable to their case. But it is not expected that they should furnish to this Meeting any account of the trusts, or trustees, unless specially required.

Where the trust property belongs to or is under the care of any distinct body or committee of Friends, as in the case of schools and other charitable foundations, it is recommended that the spirit of the above rules should be attended to, and the provisions complied with, as far as the circumstances will permit.

7. Should any Meeting be dissolved or cease to retain its distinct character, care should be taken that a minute be previously entered on its books, for regularly transferring the property under its direction to the superintendence of the Meeting which may succeed it in authority, in all instances where the nature of the trust admits of this being done. This will be the case with every trust created agreeably to any of the forms referred to in the note (p. 329).

Case of a
Meeting
dissolved.

8. The Statute of Charitable Uses, 9 Geo. II., c. 36, does not extend to Scotland; but the foregoing recommendations, which relate to the general care and oversight of trusts by Quarterly, Monthly, and other

Scotland.

Meetings, are to be considered applicable to the General Meeting for Scotland and its subordinate Meetings.

9. All estates and property held by or under the care of any of our Meetings, in trust for any charitable or public purpose, including property the capital or income of which is held as part of the general funds of any Meeting, are subject to the operation of the Charitable Trusts Acts,* which contains provisions to the following effect, viz. :—

(1) The trustees of every charity are required, on or before the 25th of Third Month, in every year, to transmit to the Charity Commissioners for England and Wales, in London, an account of the income and expenditure of the charity.†

(2) The Charity Commissioners are authorized, upon application by the trustees of any charity, to sanction the leasing, sale, or exchange of any landed property belonging to such charity, upon such terms as the Commissioners may think fit, although no power of leasing, sale, or exchange may be vested in the trustees.

(3) The Charity Commissioners have power, on application by the trustees, to make effectual orders for the establishment of new schemes for the management of any charity or for the appropriation of trust funds, in a manner as nearly as may be in accordance with the original trusts; and Friends are advised, where such a change has become

* See 16 & 17 Vict. c. 137; 18 & 19 Vict. c. 124; 23 & 24 Vict. c. 136; 32 & 33 Vict. c. 110.

† Printed forms for making out these accounts, so far as regards charities under the care of any of our Meetings, may be obtained from the Recording Clerk, at 12, Bishopsgate Street Without, London, E.C. And it is advised that the same, when filled up, be sent to him for transmission to the Commissioners, on or before the 1st of Third Month in every year. Any Monthly or other Meeting may print and employ its own forms adapted to its peculiar trusts if such form be approved by the Commissioners. A specimen form which has received their approval may be obtained from the Recording Clerk.

desirable, to endeavour to avail themselves of this means of effecting it, and they are encouraged, should any difficulty arise, to state the facts of such case, or cases, to the Meeting for Sufferings, with a view to obtaining its advice and assistance therein. 1794. 1832. 1861. 1862. 1883.

. All places for religious worship duly certified, whilst they continue to be used as such, are exempted from the operation of the Charitable Trusts Acts. Except that the Charity Commissioners may, on the application of the trustees, appoint or remove trustees, or establish a new scheme for the administration of the trust. See 18 & 19 Vict. c. 81, s. 9; 32 & 33 Vict. c. 110.

CONCLUSION.

FINALLY, Friends, collectively and individually, farewell !
May all our meetings be held as in the immediate presence of the Heavenly President. May ^{Conclusion.} the aged in Christ be encouraged to keep the word of his patience, maintaining their watch, as servants in waiting ; knowing Him, amidst the infirmities of their declining years, to lift them above every wave of discouragement, with the sweet assurance that their redemption draweth nigh. May the middle-aged be stirred up to continued diligence, calling often to remembrance the days of their early visitations and the vows of their espousals ; and especially guarding against the benumbing, deadening influence of the earthly mind. Now is your time, dear Friends, to labour, and to prove your faithfulness to your Lord ; let not the sun go down upon you before your work is done. And for you, beloved younger Friends, who have enjoyed many privileges both in your training and in your education, greatly do we desire that you may be encouraged to devote yourselves with all earnestness to the service of your Lord and Redeemer, and that all that you have, and all that you are, may be sanctified to his use. And in the end, in the Lord's unmerited mercy, may it be given to all, of every age and condition, through heartfelt subjection to the powerful work of redeeming love, to have their part in the unspeakable blessedness of them that enter in through the gates into the city of God, to go no more out for ever.
1799. P. E. 1857. P. E.

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